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EDITOR'S PREFACE

THE main principle followed in this edition of Forbes' *Hindūstānī Manual* has been to make it an up-to-date elementary book for learning the language as it is spoken and written by the Urdu-speaking people of India.

In the first place all obsolete words and grammatical forms have been removed from Platts' edition of this book. Some of the rules of grammar have also been materially altered or modified, while simpler colloquial words have been substituted for some less used, though perfectly correct, words. Again, certain lessons that were considered not so useful have been omitted altogether, and some sentences here and there have been improved upon or expunged as was thought necessary.

To keep the book, which is intended for beginners only, within its limited scope many rules of grammar and idiom have been left out. For these, students may refer to Holroyd's and Phillott's works on the subject.

M. Y. JA'FARĪ.

CALCUTTA.

September 1, 1916.

HINDŪSTĀNĪ MANUAL

PART I.

SECTION I.

ON THE LETTERS AND PARTS OF SPEECH.

1.—THROUGHOUT the extensive empire of India, from Cape Comorin to Kashmīr, and from the Brahmaputra to the Indus, the Hindūstānī is the language most generally used. It consists of two dialects: that of the Musalmāns, commonly called the *Urdū* or *Rekhta*, and that of the Hindūs, called *Hindī*. The former abounds in words and phrases from the Persian and Arabic; the latter confines itself to words of native origin, or words borrowed from the Sanskrit. As the two dialects, however, follow, in the main, the same grammatical rules, they are understood here to be both included under the general name Hindūstānī, which means, *par excellence*, the language of Hindūstān.

2.—The following little work has two distinct objects in view: first, to afford ample materials for exercise in speaking, writing, and composition, to those who have already made some progress in the language, and who have acquired a fair knowledge of one or both of the Oriental alphabets; secondly, to enable those whose time and avocations do not permit them to make a profound study of the language, to acquire at least a fair practical knowledge of it. The Roman character is used throughout as a mere matter of economy; the same may be easily transferred into either of the Oriental characters by the aid of the tables to that effect given in pp. 2, 3, etc.

3.—The Persi-Arabic Alphabet as applied to the Hindūstānī :—

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>	<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>
<i>alif</i>	ا	<i>a</i> , etc	ا	ا	ا	تا	بار	اب
<i>be</i>	ب	<i>b</i>	ب	ب	ب	شب	صبر	بر
<i>pe</i>	پ	<i>p</i>	پ	پ	پ	چپ	نیمبر	پُر
<i>te</i>	ت	<i>t</i>	ت	ت	ت	دست	ستر	تپ
<i>ṭe</i>	ث	<i>ṭ</i>	ث	ث	ث	پیت	نتا	ثپ
<i>se</i>	س	<i>s</i>	ش	ش	ث	خبث	نشر	ثور
<i>jīm</i>	ج	<i>j</i>	ج	ج	ج	کج	شجر	جبر
<i>che</i>	چ	<i>ch</i>	چ	چ	چ	هیچ	بچه	چپ
<i>ḥe</i>	ح	<i>ḥ</i>	ح	ح	ح	صباح	بحر	حر
<i>khe</i>	خ	<i>kh</i>	خ	خ	خ	یخ	تخم	خر
<i>dāl</i>	د	<i>d</i>	د	د	د	صد	فدا	دَر

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>	<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>
<i>dāl</i>	د	<i>d</i>	د	د	د	مُنْد	نَدِر	دَال
<i>zāl</i>	ذ	<i>z</i>	ذ	ذ	ذ	كَاغْذ	نَذِر	ذَمَّ
<i>re</i>	ر	<i>r</i>	ر	ر	ر	مَر	مَرَد	رَم
<i>re</i>	ر	<i>r</i>	ر	ر	ر	مُر	بُرَا {	ر never begins a word.
<i>ze</i>	ز	<i>z</i>	ز	ز	ز	گَز	بَزَم	زَر
<i>zhe</i>	ژ	<i>zh</i>	ژ	ژ	ژ	گِژ	غَرَب	رُژِف
<i>sīn</i>	س	<i>s</i>	س	س	س	بَس	فَسَق	سَر
<i>shīn</i>	ش	<i>sh</i>	ش	ش	ش	کَش	نَشُد	شُد
<i>ṣād</i>	ص	<i>ṣ</i>	ص	ص	ص	نَص	قَصَد	صَد
<i>ẓād</i>	ض	<i>ẓ</i>	ض	ض	ض	عَض	خِضِر	ضِدَّ
<i>toe</i>	ط	<i>t</i>	ط	ط	ط	خَطَّ	بَطْن	طِي
<i>zoe</i>	ظ	<i>z</i>	ظ	ظ	ظ	حِفْظ	نَظَر	ظَفَر

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>	<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>
'ain	ع	'*	ع	ع	ع	صنع	بُعْد	عسل
<i>ghain</i>	غ	<i>gh</i>	غ	غ	غ	تِيغ	بَغِي	عُسل
<i>fe</i>	ف	<i>f</i>	ف	ف	ف	كف	سفر	فِي
<i>kāf</i>	ق	<i>k</i>	ق	ق	ق	بق	سقر	قد
<i>kāf</i>	ك	<i>k</i>	ك	ك	ك	يَك	يَكُن	كُن
<i>gāf</i>	گ	<i>g</i>	گ	گ	گ	رَنگ	جِگَر	گَر
<i>lām</i>	ل	<i>l</i>	ل	ل	ل	گُل	عِلْم	لَب
<i>mīm</i>	م	<i>m</i>	م	م	م	بِستَم	چَمَن	مَن
<i>nūn</i>	ن	<i>n</i>	ن	ن	ن	صَحَن	چَنَد	نَم
<i>wāo</i>	و	<i>w, etc.</i>	و	و	و	بُو	پُور	وَجَد
<i>he</i>	ه	<i>h</i>	ه	ه	ه	نَه	بِها	هَمَر
<i>ye</i>	ي	<i>y, etc.</i>	ي	ي	ي	بِي	قِيد	يَد

* Transliterated by a comma above the line.

In the preceding table, the first column contains the names of the letters as pronounced in India. The second column gives the full detached form of each letter as it is written at the end of a word, when preceded by any of the letters *وا, و, or ز, ز, ر, ر, د, د, ا*, which, it may be observed, never alter in form, nor unite with the letter that follows. The third column contains the corresponding English letters, some of which are marked with a dot underneath, which dot or dots serve two purposes, viz., in the first place they indicate that there is a slight difference of sound, and in the second place they serve to point out, in the following work, the corresponding Persic letters. The fourth column gives the initial, medial, and final forms of the letters, when combined together in writing. Lastly, in the fifth column are given three words, with a view to show the different forms of the letter opposite. It is needless to say more about the alphabet in this little work, except that it is read from right to left, contrary to ours.

4.—A table showing the correspondence of the vowels in the Persian, Roman, and Devanāgarī characters :—

VOWELS.	INITIAL.	NON-INITIAL.
ا a अ	اب ab अब	بد bad बद्
إ i इ	إس is इस	دین din दिन
أ u उ	أُس us उस	بُت but बुत
آ ā आ	آس ās आस	بات bāt बात
او o ओ	اوک ok ओक	سو so सो
أ ū ऊ	أود ūd ऊद्	تُو tū तू
أو au औ	أور aur और	نُو nau नौ

VOWELS.	INITIAL.	NON-INITIAL.
اي e ए	ایک ek एक	بے be बे
ای ī ई	ایکے ikh ईख	سی si सी
آی ai ऐ	आसा aisā ऐसा	ही hai हे

These vowels and diphthongs are to be sounded uniformly as follows : *a*, unmarked, is very short, as in the word *America*, or like our *u* in the words *sun* and *pun* ; *i*, short, as in *fit*, *fin* ; *u*, short, as in *put*, *push*, or our *oo* in *foot* ; *ā*, long, as in *far*, *father* ; *o*, long, as in *pole*, *mole* ; *ū*, long, as in *rule*, *fool* ; *au*, like our *ou* in *sound* ; *e*, like our *a* in *fate*, or the French *ê* in *bête*, *tête* ; *ī*, long, as in the words *police*, *machine*, or our *ee* in *bee*, *see* ; and *ai*, like our *ai* in *aisle*, or the German *ai* in *Kaiser*, a Cæsar or emperor. The Arabic termination ي is represented in the Roman character by *a* or *ā*, according as its sound is short or long.

5.—A table showing the agreement of the consonants, Persian, Roman, and Devanāgarī :—

ب b ब	ت t ट	چ chh छ
bh भ	th ठ	h ह
प p प	s स	kh ख
ph फ	j ज	d द
त t त	jh झ	dh ध
th थ	ch च	d ड

ڏھ <i>dh</i> ढ	ض <i>z</i> ज	گھ <i>gh</i> घ
ڙ <i>z</i> ज	ط <i>t</i> त	ل <i>l</i> ल
ر <i>r</i> र	ظ <i>z</i> ज	له <i>lh</i> ल्ह
ڙ <i>r</i> ڙ	ع ' अ etc	م <i>m</i> म
ڙھ <i>rh</i> ڙھ	غ <i>gh</i> ग	مھ <i>mh</i> म्ह
ز <i>z</i> ज	ف <i>f</i> फ	ن <i>n</i> न etc.
ڙ <i>zh</i> ज	ق <i>k</i> क	نھ <i>nh</i> न्ह
س <i>s</i> स	ک <i>k</i> क	و <i>w</i> व
ش <i>sh</i> श	کھ <i>kh</i> ख	س <i>h</i> ह
ص <i>s</i> स	گ <i>g</i> ग	ي <i>y</i> य

The consonants, with few exceptions, are to be pronounced as in English. The letters *t* and *d* are softer and more dental than with us; *ch* is uniformly sounded as in *church*, *chin*; *kh* and *gh* are best learned by the ear; the former is forcibly uttered like *ch* in the Scottish word *loch*; *gh* is less forcibly uttered, like the German *g* in *sagen*, *wagen*; *kh* and *gh* without the dash beneath are to be sounded as they are in the compounds *ink-horn* and *dog-house*; *g* is uniformly sounded hard, as in *go*, *give*, never like our *g* in *gem*, *gentle*; *zh* is of rare occurrence, and is sounded like the *j* in the French words *jour*, *jamais*. In a few words from the Persian the letter *w*, though written, is not sounded; in which case it is marked thus, *w*. A final *n* preceded by a long vowel has generally a nasal sound, as in the French words *bon*, *ton*, to denote which sound we shall use *n̄*.* We may

* This nasal *n̄* occurs in Hindī words only.

occasionally use *n* to denote the Arabic *nunnation*, which may be met with in a few adverbs borrowed from that language; as in the words *kaṣḍaṇ*, purposely, *ittifākaṇ*, accidentally. All the rest of the consonants not here specified are understood to be sounded as in English, or very nearly so. An apostrophe above the line (') denotes the Arabic *consonant* ع; and the mark (,) between two vowels or a consonant and a vowel denotes the *hamza*. Lastly, a final short *a* unmarked denotes the weak or unaspirated *ā* of the Persian character; as in بندا *banda*, a slave. From these brief hints the attentive student will be enabled, should he feel inclined, to transpose the following dialogues, etc., into either or both of the native characters, an exercise that will greatly contribute to his improvement. This much being premised, we now proceed to treat of the parts of speech, following the same arrangement that holds in the grammar of our own tongue.

I. ARTICLE.

6. The Hindūstānī, like the Latin, has no word which corresponds exactly with our definite article *the*: we occasionally, however, find the demonstrative pronouns *yih*, this, and *wuh*, that, employed as articles when great precision is required; as will be seen hereafter. The place of our indefinite article *a* or *an* is supplied by the numeral *ek*, one, or the indefinite pronoun *ko,ī*, some, a certain; thus, *ek ādmī*; or *ko,ī ādmī*, a man, some man, or a certain man.

II. SUBSTANTIVES.

7. *Gender*.—There being no neuter gender in Hindūstānī, all substantives are either masculine or feminine, except a few which are of both genders. Males are of course masculine, and females feminine; but with regard to the genders of the inferior animals, and of all lifeless things, practice alone can determine. We may add as a general rule, however, that all abstract nouns, names of lower animals, and lifeless matter in general, ending in *ī*, are feminine; those in *t* are also feminine, if derived from Arabic roots; and those in *ish*, if derived from Persian verbal roots. As exceptions to this rule, we may mention *pānī*, water, *ghī*, clarified butter, *jī*, mind, *dahī*, curd, *hathī*, an elephant, and *motī*, a pearl, which are masculine.

All nouns in *t* and *ish*, not restricted as above, and all nouns in *sh*, are uncertain. (*Vide Gram.*, pp. 23-6.)

8. *Declension*.—The various relations called cases are expressed in Hindūstānī by means of certain terminations, called postpositions, added to the substantive. These postpositions, so far as they extend, answer the same purpose as our prepositions, or the various terminations of a Latin or Sanskrit noun. The following scheme will show all the postpositions in common use, together with their signification. As one example will suffice for all the substantives of the language, it is of course expected that the student will commit the same thoroughly to memory.

Declension of a Hindūstānī Noun.

Oblique Cases	Singular.		Plural.	
	Nom.	<i>mard</i> , man, the man	<i>mard</i> , men, the men.	
	Gen.	<i>mard-kā</i> , - <i>ke</i> , - <i>kī</i> , of man	<i>mardōñ-kā</i> , - <i>ke</i> , - <i>kī</i> , of, etc.	
	D.&A.	<i>mard-ko</i> , to man, or man	<i>mardōñ-ko</i> , to, etc.	
	Ablat.	<i>mard-se</i> , from or with man	<i>mardōñ-se</i> , from, etc.	
	Locative	<i>mard-meñ</i> , in man	<i>mardōñ-meñ</i> , in, etc.	
		<i>mard-par</i> , on man	<i>mardōñ-par</i> , on, etc.	
		<i>mard-tak</i> , up to man	<i>mardōñ-tak</i> , up to, etc.	
	Agent	<i>mard-ne</i> , by man	<i>mardōñ-ne</i> , by, etc.	
	Voc.	<i>ai mard</i> , O man	<i>ai mardo</i> , O men.	

The above scheme or example is applicable to all the substantives of the language, regard being had to the slight modifications or exceptions which we are about to notice. It will be observed that the nominative singular, *mard*, remains unaltered as a basis or root from beginning to end. The nom. plural is the same as the singular. In the genitive plural, the syllable *ōñ* (which continues through the oblique cases) is added between the basis and the various postpositions, the latter being the same as in the singular. The vocative plural always ends in *o*, having dropped the nasal *ñ* of the preceding cases. For the use of *kā*, *ke*, and *kī*, *vide* the section on Syntax.

a. Exception 1.—All feminine nouns are declined exactly like *mard*, except that they add the syllable *eñ* in the nominative plural, *āñ* if the singular ends in *ī*, or *ñ* if the singular ends in *yā*; thus, *mez*, a table; nom. plural, *mezeñ*; *roṭī*, bread, a loaf; nom. plural, *roṭī, āñ* or *roṭiyāñ*; *chir̥yā*, a bird; nom. plural, *chir̥yāñ*. In the oblique cases plural they add *ōñ*, as in the example already given; thus, *mezoñ-ko*, to the tables, *roṭiyōñ-se*, from the loaves, *chir̥yōñ kā*, of the birds.

b. Exception 2.—Masculine common nouns ending in *ā* or *āṇ*, if purely Indian, and many masculines ending in the unmarked *a* or imperceptible *h* (chiefly from the Persian and the Arabic), change their final vowel into *e* in the oblique cases singular and nominative plural, and into *oṇ* for the oblique cases plural; this change is called an inflection, and such nouns are said to be inflected. Thus, *kuttā*, a dog; gen. sing. *hutte-kā*, -*ke*, -*kī*, etc.; nom. plur. *kutte*; gen. plur., etc., *kuttoṇ-kā*, -*ke*, -*kī*; voc. plur. *kutto*. So *banda*, a slave; gen. sing. *bande-kā*, -*ke*, -*kī*; nom. plur. *bande*; gen. *bandoṇ-kā*, etc. Proper names (masculine), except names of places generally, and most of the common nouns taken from Sanskrit, Persian, or Arabic, are not inflected. A few names of relation, however, though not of Sanskrit, Persian, or Arabic origin, are also not inflected, such as *abbā*, *bābā*, father, *ammā*, mother, *chachā*, father's brother, *phuphā*, father's sister's husband. But *dādā*, a paternal grandfather, *nānā*, a maternal grandfather, and also *rājā*, a Hindu king, may or may not be inflected, the modern tendency being not to inflect. Names of places ending in *a* or *ā*, except those of Hindu sacred places, are inflected; as *Makka*, Mecca; *Makke se*, from Mecca; *Betiṃyā*, *Betye tak*, up to *Betiṃyā*; but *Gayā se Mathrā tak* and not *Gae se Mathrā tak*.

III. ADJECTIVES.

9.—Adjectives are generally placed before their substantives, as in English. Adjectives ending in any letter except *ā*, and a few that end in the unmarked or short *a*, are indeclinable. Those ending in *ā*, if purely Indian, are subject to a slight change or inflection in the termination, which, as well as the mode of forming the degrees of comparison, will be noticed in the Syntax. (*Vide* paragraph 24. *)

IV. PRONOUNS.

10.—The personal pronouns are thus declined :—

	Sing.	First Person.	Plur.
Nom.	<i>maiṇ</i> , I.		<i>ham</i> , we.
Gen.	<i>merā</i> , mere, <i>merī</i> .		<i>ham-ārā</i> , - <i>āre</i> , - <i>ārī</i> .
D. & A.	<i>mujh-ko</i> or <i>mujhe</i> .		<i>ham-ko</i> or - <i>eṇ</i> , etc.
Ab.	<i>mujh-se</i> .		<i>ham-se</i> .
Loc.	<i>mujh-meṇ</i> , - <i>par</i> , - <i>tak</i> .		<i>ham-meṇ</i> , etc.
Agt.	<i>maiṇ-ne</i> .		<i>ham-ne</i> .

* The student will observe that all references are made, not to the pages of this work, but to the number of the paragraph. When reference is made to my Grammar, the page is indicated.

	Sing.	Second Person.	Plur.
Nom.	<i>tū</i> , thou.		<i>tum</i> , you.
Gen.	<i>terā</i> , <i>tere</i> , <i>terī</i> .		<i>tum-hārā</i> , <i>-hāre</i> , <i>-hārī</i> .
D. & A.	<i>tujh-ko</i> or <i>tujhe</i> .		<i>tum-ko</i> or <i>-heñ</i> .
Ab.	<i>tujh-se</i> .		<i>tum-se</i> .
Loc.	<i>tujh-meñ</i> , <i>-par</i> , <i>-tak</i> .		<i>tum-meñ</i> , etc.
Agt.	<i>tū-ne</i> .		<i>tum-ne</i> .

a. It will be observed that the first and second pers. pronouns, 'I' and 'thou', have a declension peculiar to themselves. In the first place, the gen. sing. ends in *rā*, *re*, *rī*, and the gen. plur. in *ārā*, *āre*, *ārī*, instead of the *kā*, *ke*, *kī* of the substantives. The other cases singular are formed by adding the requisite postpositions to the oblique forms or inflections *mujh* and *tujh*: at the same time, the dative and accus. may optionally add *ko* or *e*. The cases denoting the agent sing. are formed by adding *ne* to the nom., as *maiñ-ne* and *tū-ne*, and not *mujh-ne*, etc., as one would expect.

II.—The rest of the pronouns are very simple in their declension; all that is requisite is to remember the nom. and oblique form or inflection of each; thus, *yih*, he, etc., inflect. *is-kā*, *-ke*, *-kī*.

	Sing.	Third Person.	Plur.
Nom.	<i>yih</i> , he, she, it, or this.		<i>yih</i> , they, these.
Gen.	<i>is-kā</i> , <i>-ke</i> , <i>-kī</i> .		<i>in-kā</i> , <i>-ke</i> , <i>-kī</i> .
Dat.	<i>is-ko</i> or <i>is-e</i> .		<i>in-ko</i> or <i>inheñ</i> .
Ac.	<i>yih</i> , <i>is-ko</i> , or <i>is-e</i> .		<i>yihin-ko</i> or <i>inheñ</i> , etc.
Ab.	<i>is-se</i> .		<i>in-se</i> .
Loc.	<i>is-meñ</i> , <i>-par</i> , <i>-tak</i> .		<i>in-meñ</i> , <i>-par</i> , <i>-tak</i> .
Agt.	<i>is-ne</i> .		<i>inheñ-ne</i> .*

a. Exactly like *yih* are declined the three following pronouns, of which it will be sufficient here to give the nominative and inflection of each, singular and plural.

Nom.	<i>wuh</i> , he, she, it, that.	<i>wuh</i> , they or those.
Inflec.	<i>us-kā</i> , <i>-ke</i> , <i>-kī</i> , etc.	<i>un-kā</i> , <i>-ke</i> , <i>-kī</i> .

Interrogative.

Nom.	<i>kaun</i> , who?	<i>kaun</i> , who?
Inflec.	<i>kis-kā</i> , <i>-ke</i> , <i>-kī</i> , etc.	<i>kin-kā</i> , <i>-ke</i> , <i>-kī</i> .

Relative.

Nom.	<i>jo</i> , he who, etc.	<i>jo</i> , they who.
Inflec.	<i>jis-kā</i> , <i>-ke</i> , <i>-kī</i> , etc.	<i>jīn-kā</i> , <i>-ke</i> , <i>-kī</i> .

* Not *in-ne*, it being now obsolete.

b. The following interrogative is applicable either to the singular or plural.

Nom. *kyā*, what? (generally applied to abstract nouns).*

Inflec. *kāhe-kā*, -*ke*, -*kī*, of what, etc.

Obs. In pure Urdū, however, the oblique cases of *kaun* are used for those of *kyā*. The forms *kāhe kā* and *kāhe ko* may occasionally occur, but not the others.

c. The word *āp*, when it means 'self', is indeclinable; it gives, as a possessive adjective, *ap-nā*, -*ne*, -*nī*, of or relating to self, own. The word *āp* (*āp kā*, etc.) is also employed when addressing, or speaking of, a superior, in the sense of 'your honour', 'your worship', 'his honour', etc., as will be fully explained in the Syntax, paragraph 37.

d. The indefinites are *koī* and *kuchh*, some, a, any,—the inflection of both being the same—viz. *kisī* or *kisū*, of which *kisū* is the older form. The plural is *kaī*, or *kaī-ek*, some, several. To these may be added *har*, or *har-ek*, every, which has no inflection. *Sab*, every, or all, when accompanied by its substantive, is indeclinable; but when used by itself, in an emphatic sense, it has *sabhon* for the oblique cases plural; as *sab log kahte haiñ*, all people say; *sabhon ne kahā*, by all it was said. The compound *jo-koī*, whosoever, has a double inflection, *jis-kisī*, -*kā*, -*ke*, -*kī*.

V. VERB.

12.—The Hindūstānī Verb is extremely regular. The infinitive or verbal noun always ends in *nā*; as, *girnā*, to fall, also falling—a masculine noun subject to inflection in the genitive, etc.; as, *girne kā*, of falling; *girne ko*, to or for falling. By striking off the syllable *nā* we have the root of the verb, which is also the 2nd person singular of the imperative; as, *gir*, fall thou. By changing *nā* into *tā* we have the present participle; as, *girtā*, falling. By leaving out the *n* of the infinitive we have the past participle; as, *girā*, fallen, except when either of the long vowels *ā* or *o* precedes the *nā*; in which case, in order to avoid a hiatus, the *n* is changed into *y*; as, *lānā*, to bring, *lāyā*, brought. From these three principal parts of the verb, viz. *gir*, *girtā*, and *girā*, all the other parts are formed, either by the addition of terminations or by means of the following auxiliary tenses, which must, in the first place, be carefully learned. These auxiliary tenses are only two in number.

* But *kā chīz*, what thing, is an exception to this rule.

I. PRESENT TENSE.

1. <i>main hūn</i> , I am.	<i>ham hain</i> , we are.
2. <i>tū hai</i> , thou art.	<i>tum ho</i> , you are.
3. <i>wuh hai</i> , he, she, or it is.	<i>wuh hain</i> , they are.

2. PAST TENSE.

1. <i>main thā</i> or <i>thī</i> , I was.	<i>ham the</i> , we were.
2. <i>tū thā</i> or <i>thī</i> , thou wast.	<i>tum the</i> or <i>thīn</i> , you were.
3. <i>wuh thā</i> or <i>thī</i> , he or she was.	<i>wuh the</i> or <i>thīn</i> , they were.

a. In the first of the above tenses there is no distinction between the masculine and feminine genders, but in the second or past tense the forms *thā* and *the* are used when the nominatives are masculine, and *thī* and *thīn* when feminine, except in the 1st person plural, in which *the* is used for both the masculine and the feminine genders. We may here observe, as a universal rule, that in all the tenses the *verb* must agree with its nominative in *gender*, *number*, and *person*. In tenses other than the aorist and imperative the masculine singular is *ā*, the feminine singular is *ī*, the masc. plur. *e*, and the fem. plur. *īn* (contracted for *iyān*). As a general rule, it is sufficient to add the nasal *n* to the last word of the feminines in the plural; as, *girtī thīn*, not *girtīn thīn*; the latter mode, though not incorrect, is nearly obsolete.

13.—We shall now proceed to a few paradigms, or examples of the conjugation of a neuter or intransitive verb, such as *girnā*, to fall; where it may be observed that the tenses naturally divide themselves into three groups of three tenses each, which tends greatly to assist the memory.

ROOT, *gir*, fall thou; pres. part. *girtā*, falling; past part. *girā*, fallen.

Tenses of the Root.

AORIST. I fall or shall fall, etc.

1. <i>main gir-ūn</i> , I fall or shall fall.	<i>ham gir-en</i> , we, etc.
2. <i>tū gir-e</i> , thou fallest, etc.	<i>tum gir-o</i> , you, etc.
3. <i>wuh gir-e</i> , he falls, etc.	<i>wuh gir en</i> , they, etc.

The FUTURE. I shall or will fall, etc.; formed by adding to the aorist *gā* for the masc. and *gī* for the fem. sing.; and *ge* masc. (as well as 1st pers. fem.) and *gīn* fem. plur. (2nd and 3rd persons).

	m.	f.		m.	f.
1.	<i>main gir-ūn-gā</i>	<i>-gī.</i>		<i>ham gir-en-ge</i>	<i>-ge.</i>
2.	<i>tū gir-e-gā</i>	<i>-gī.</i>		<i>tum gir-o-ge</i>	<i>-gī.</i>
3.	<i>wuh gir-e-gā</i>	<i>-gī.</i>		<i>wuh gir-en-ge</i>	<i>-gī.</i>

IMPERATIVE. Let me fall, etc. ; differing from the aorist only in the 2nd pers. sing.

	Sing.		Plur.
1.	<i>main gir-ūn</i> , let me fall.		<i>ham gir-en</i> , let us, etc.
2.	<i>tū gir</i> , fall thou.		<i>tum gir-o</i> , fall ye.
3.	<i>wuh gir-e</i> , let him fall.		<i>wuh gir-en</i> , let them, etc.

Tenses of the Present Participle.

The CONDITIONAL. Had I fallen or (would that) I fell, etc.

1.	<i>main girtā</i> or <i>girtī</i> .	<i>ham gir-te</i> , —
2.	<i>tū girtā</i> or <i>girtī</i> .	<i>tum gir-te</i> or <i>-tīn</i> .
3.	<i>wuh girtā</i> or <i>girtī</i> .	<i>wuh gir-te</i> or <i>-tīn</i> .

PRESENT. I fall or am falling, etc.

	m.	f.		m.	f.
1.	<i>main girtā hūn</i> or <i>girtī hūn</i> .			<i>ham girte hain</i> , —	
2.	<i>tū girtā hai</i> or <i>girtī hai</i> .			<i>tum girte ho</i> or <i>girtī ho</i> .	
3.	<i>wuh girtā hai</i> or <i>girtī hai</i> .			<i>wuh girte hain</i> or <i>girtī hain</i> .	

IMPERFECT. I was falling, etc.

	m.	f.		m.	f.
1.	<i>main girtā thā</i> or <i>girtī thī</i> .			<i>ham girte the</i> , —	
2.	<i>tū girtā thā</i> or <i>girtī thī</i> .			<i>tum girte the</i> or <i>girtī thīn</i> .	
3.	<i>wuh girtā thā</i> or <i>girtī thī</i> .			<i>wuh girte the</i> or <i>girtī thīn</i> .	

Tenses of the Past Participle.

PAST TENSE. I fell.

	m.	f.		m.	f.
1.	<i>main girā</i> or <i>girī</i> .			<i>ham gire</i> , —	
2.	<i>tū girā</i> or <i>girī</i> .			<i>tum gire</i> or <i>girīn</i> .	
3.	<i>wuh girā</i> or <i>girī</i> .			<i>wuh gire</i> or <i>girīn</i> .	

PERFECT. I have fallen.

	m.	f.		m.	f.
1.	<i>main girā hūn</i> or <i>girī hūn</i> .			<i>ham gire hain</i> , —	
2.	<i>tū girā hai</i> or <i>girī hai</i> .			<i>tum gire</i> , <i>girī</i> , <i>ho</i> .	
3.	<i>wuh girā hai</i> or <i>girī hai</i> .			<i>wuh gire</i> , <i>girī</i> , <i>hain</i> .	

Tenses of the Past Participle.

PAST TENSE. I was or became.

1. <i>main</i>	} <i>hū,ā</i> or <i>hū,ī</i> .	1. <i>ham</i>	} <i>hū,e</i> or <i>hū,īn</i> .
2. <i>tū</i>		2. <i>tum</i>	
3. <i>wuh</i>		3. <i>wuh</i>	

PERFECT. I have been or become.

1. <i>main</i> <i>hū,ā-</i> or <i>hū,ī-hūn</i> .	1. <i>ham</i> <i>hū,e-</i> , <i>haiñ</i> .
2. <i>tū</i> <i>hū,ā-</i> or <i>hū,ī-hai</i> .	2. <i>tum</i> <i>hū,e-</i> or <i>hū,ī-ho</i> .
3. <i>wuh</i> <i>hū,ā-</i> or <i>hū,ī-hai</i> .	3. <i>wuh</i> <i>hū,e-</i> or <i>hū,ī-haiñ</i> .

PLUPERFECT. I had been or become.

1. <i>main</i> } <i>hū,ā thā</i>	1. <i>ham</i> } <i>hū,e the</i>
2. <i>tū</i> } or	2. <i>tum</i> } or
3. <i>wuh</i> } <i>hū,ī thī</i> .	3. <i>wuh</i> } <i>hū,ī thīñ</i> .

15.—By the aid of the aorist and future of the verb *honā* we are enabled to add four more tenses, if required, to all other verbs. Thus, let us re-assume *girnā*, to fall, where we have—

Additional Tenses of the Present Participle.

IMPERFECT POTENTIAL. I may be falling, etc.

1. <i>main</i> <i>girtā-</i> or <i>girtī hūñ</i> .	<i>ham</i> <i>girte hoñ</i> .
2. <i>tū</i> <i>girtā</i> or <i>girtī ho</i> .	<i>tum</i> <i>girte</i> or <i>girtī ho</i> .
3. <i>wuh</i> <i>girtā</i> or <i>girtī ho</i> .	<i>wuh</i> <i>girte</i> or <i>girtī hoñ</i> .

IMPERFECT FUTURE. I shall be falling, etc.

1. <i>main</i> <i>girtā</i> , etc., <i>hūngā</i> , or <i>girtī-hūngī</i> , etc.	<i>ham</i> <i>girte hoñge</i> , etc.
2. <i>tū</i> <i>girtā hogā</i> or <i>girtī hogī</i> .	<i>tum</i> <i>girte hoge</i> or <i>girtī hogī</i> .
3. <i>wuh</i> <i>girtā ho</i> or <i>girtī hogī</i> .	<i>wuh</i> <i>girte hoñge</i> or <i>girtī hoñgī</i> .

Additional Tenses of the Past Participle.

PERFECT POTENTIAL. I may have fallen.

1. <i>main</i> <i>girā</i> or <i>girī hūñ</i> , etc.	<i>ham</i> <i>gire hoñ</i> , etc.
2. <i>tū</i> <i>girā</i> or <i>girī ho</i> .	<i>tum</i> <i>gire</i> or <i>girī ho</i> .
3. <i>wuh</i> <i>girā</i> or <i>girī ho</i> .	<i>wuh</i> <i>gire</i> or <i>girī hoñ</i> .

PERFECT FUTURE. I shall have fallen or I may have fallen.

- | | | |
|----------------------------------|--|------------------------------|
| 1. <i>maiñ girā hūṅgā</i> , etc. | | <i>ham gire hoṅge</i> , etc. |
| 2. <i>tū girā hogā</i> , etc. | | <i>tum gire hoge</i> , etc. |
| 3. <i>wuh girā hogā</i> , etc. | | <i>wuh gire hoṅge</i> , etc. |

16.—In the following paradigm of the verb *bolnā*, to speak, all the tenses may be seen at one view.

INFINITIVE. *Bolnā*, to speak or say.

ROOT, *bol*, speak. PRES. PARTICIPLE, *boltā*, speaking.
PAST, *bolā*, spoken.

Tenses of the Root.

Aorist.	I speak or shall speak, etc.	<i>maiñ bolūñ</i> , <i>tū bole</i> , etc.
Future.	I shall or will speak, etc.	<i>maiñ bolūñ-gā</i> or <i>-gī</i> , <i>tū bole-gā</i> or <i>-gī</i> , etc.
Imper.	Let me speak, etc.	<i>maiñ bolūñ</i> , <i>tū bol</i> , etc.

Tenses of the Present Participle.

Indefinite.	Had I spoken, etc.	<i>maiñ bol-tā</i> or <i>-ti</i> , <i>tū bol-tā</i> or <i>-tī</i> , etc.
Present.	I am speaking.	<i>maiñ bol-tā</i> or <i>-tī hūñ</i> .
Imperfect.	I was speaking.	<i>maiñ bol-tā-thā</i> or <i>bol-tī-thī</i> .
Imp. poten.	I may be speaking.	<i>maiñ bol-tā</i> or <i>tī hūñ</i> .
Imperf. fut.	I shall be speaking.	<i>maiñ bol-tā hūṅgā</i> or <i>boltī hūṅgī</i> .

Tenses of the Past Participle.

Past.	I spoke, etc.	<i>maiñ bolā</i> or <i>bolī</i> , etc.
Perfect.	I have spoken.	<i>maiñ bolā hūñ</i> or <i>bolī hūñ</i> .
Pluperf.	I had spoken.	<i>maiñ bolā thā</i> or <i>bolī-thī</i> .
Perf. pot.	I may have spoken.	<i>maiñ bolā-huñ</i> or <i>bolī-hūñ</i> .
Perf. fut.	I shall have spoken.	<i>maiñ bolā hūṅgā</i> or <i>bolī hūṅgī</i> .

a. There are a few other verbal expressions that may be noticed here. (1) Every infinitive in the language will furnish the *verbal noun of agency*, by changing *nā* into *ne*, and adding *wālā* (subject, of course, to inflections) for the masculine and *wālī* for the feminine; thus, *bolne-wālā*, the speaker, or he who speaks; *bolne-wālī*, the female speaker, or she who speaks:

so *likhnā*, to write; *likhne-wālā*, the writer; *likhne-wālī*, the (female) writer. (2) There is an indeclinable participle, called the past conjunctive, of very frequent occurrence in the language, formed from the root; and, in fact, the mere root, without any addition, frequently suffices; thus, *bol*, or *bol-ke*, or *bol-kar*, or *bol-karke*, all denote *having spoken*. In a sentence this participle saves the use of the conjunction *aur*, 'and'; thus, instead of saying, he arose and spoke (*wuh uṭhā aur bolā*), the Hindūstānī idiom is *wuh uṭh* (or *uṭh-ke*, etc.) *bolā*, he having arisen spoke. (3) There is a kind of adverbial expression formed by changing the final *tā* of the present participle into *te*, and affixing the syllable *hī*: thus *bolte-hī*, on speaking, or on the instant of speaking. (4) It is worth while noticing here that imperatives in Hindustani may be divided into classes present and future; and again they may be either singular, ordinary plural, or respectful plural:—

	Present.	Future.
Singular.	<i>gir</i>	<i>girnā</i> or <i>giriyo</i> .
Ordinary plural.	<i>giro</i>	<i>girnā</i> .
Respectful plural.	<i>giren</i> or <i>giriye</i> .	<i>giriyeḡā</i> .

The form *giriyo* may be used as precative even in the 3rd person, meaning 'may—fall', 'would that—fall'; and *girnā* may be used politely for the present, meaning 'please fall'. *Giriyeḡā* may also be used politely for the present. In the forms *giriyo* and *giriye*, if the verbal root ends in *e* or *i*, *yo* and *ye* are turned into *jiyo* and *jiye*; as from *pīnā*, to drink, *pījiyo* and *pījiye*, and from *lenā*, to take, *lījiyo* and *lījiye*. But from *karnā*, to do, *kījiyo* and *kījiye*, and from *honā*, to be, *hūjiyo* and *hūjiye* are exceptions to the rule. The singular form is only used for the Deity, for children to show affection, and sometimes in poetry; the ordinary plural is used in addressing menial servants, common people, inferior relations, etc.; while the respectful plural is used in addressing superiors, equals, and people of rank and position.

b. We may further observe that the four additional tenses (par. 15) are, comparatively speaking, of rare occurrence; therefore the student need not at first burden his memory with them. Thus the really serviceable tenses will be reduced to the sacred number nine; and it will further assist the memory to view them as *thrice three*; viz. three tenses from the root—the aorist, future, and imperative; three from the present participle—the indefinite, the present, and the imperfect; lastly, three from the past participle—the past, the perfect,

and pluperfect. The tense called the indefinite, *maiñ boltā*, is not always a present tense, but whether preceded by a conjunction or not, has the sense of conditional or optative; as *agar maiñ boltā*, if I had spoken: the auxiliary verb in the present and imperfect tenses when omitted leads to their being mistaken for the conditional. In negative senses, however, the auxiliary verb had better be omitted; as *wuh kabhī nahīñ ātā*, he never comes.

17.—The passive voice is formed in Hindūstānī by prefixing the past participle to the various tenses of the word *jānā*, to go; and as this is a verb of frequent occurrence, not so much in forming the passive voice (which is of very rare occurrence), but as a useful member in the formation of compound verbs, we shall here give its *nine useful* tenses. The past participle of *jānā* is *gayā*, being one of the very few irregularities which occur in Hindūstānī verbs: the regular form *jāyā* is used in certain compounds only.

INFIN. *jānā*, to go. ROOT, *jā*. PRES. PART. *jātā*.
PAST PART. *gayā*.

Tenses of the Root.

Aorist. *maiñ jā, jāñ, I go or shall go; tū jā-e.*
Future. *maiñ jā, jāñ-gā or -gī; tū jā-e-gā or -gī, etc.*
Imperative. *maiñ jā, jāñ, tū jā, wuh jā, ē.*

Tenses of the Present Participle.

Indefinite. *maiñ jātā or jātī; tū jātā or jātī, etc.*
Present. *maiñ jātā or jātī huñ; tū jātā or jātī hai, etc.*
Imperfect. *maiñ jātā thā or jātī thī; tū jātā thā or jātī thī, etc.*

Tenses of the Past Participle.

Past. *maiñ gayā or ga, ī; tū gayā, etc.*
Perfect. *maiñ gayā huñ or ga, ī huñ; tū gayā hai, etc.*
Pluperfect. *maiñ gayā thā or ga, ī thī; tū gayā thā, etc.*

Now, to form the passive voice of any active or transitive verb in the language (when such a rarity is required), we have merely to insert the past participle of such verb immediately before the various tenses of *jānā*. The participle must of course agree with the nominative in gender and number, as is the case in Latin and French. Thus *dekhnā*, to see, past participle *dekhā*, saw or seen; the aorist of the passive voice will be—

<i>main dekhā jā, ūñ,</i>	I shall or should be seen.
<i>tū dekhā jā, e,</i>	thou wilt or would be seen.
<i>wuh dekhā jā, e,</i>	he will or would be seen.
<i>ham dekhe jā, eñ,</i>	we shall or should be seen.
<i>tum dekhe jā, o,</i>	you will or would be seen.
<i>wuh dekhe jā, eñ,</i>	they will or would be seen.

When the nominatives are feminine, the participle will become *dekhī* throughout ; thus, *wuh dekhī ga, ī thī*, she had been seen ; *wuh dekhī ga, ī thīñ*, they (females) had been seen.

18.—Another verb of very frequent occurrence is the active or transitive verb *karnā*, to do or make. Like *jānā*, it forms its past participle irregularly, being *kiyā* (seldom *karā*, the regular form). As it holds a very important rank in the formation of compounds, and at the same time serves to show a peculiarity in transitive verbs which will be fully explained hereafter, we shall here subjoin its *nine useful* tenses.

INFIN. *karnā*, to do. ROOT, *kar*. PRES. PART. *kartā*.
PAST PART. *kiyā*.

Tenses of the Root.

Aorist.	<i>main karūñ, tū kare, wuh kare, etc.</i>
Future.	<i>main karūngā, tū karegā, wuh karegā, etc.</i>
Imperfect.	<i>main karūñ. tū kar, wuh kare, etc.</i>

Tenses of the Present Participle.

Indefinite.	<i>main kartā tū kartā, etc.</i>
Present.	<i>main kartā hūñ, tū kartā hai, etc.</i>
Imperfect.	<i>main kartā thā, tū kartā thā, etc.</i>

Tenses of the Past Participle.

Past.	<i>main-ne kiyā, tū-ne kiyā, us-ne kiyā, etc.</i>
Perfect.	<i>main-ne kiyā hai, tū-ne kiyā hai, etc.</i>
Pluperfect.	<i>main-ne kiyā thā, tū-ne kiyā thā, etc.</i>

a. The peculiarity here, which applies to almost all *transitive* verbs, is, that in the tenses of the past participle, we see what ought to be the nominative changed into that form of the ablative denoting the agent, indicated by the particle *ne*, 'by.' The verb then no longer agrees with the agent, or what we should call the noninative, but is either used in the simple form of the masculine singular as above, or agrees in gender and number with the object or *thing done*, as will be shown more fully in our remarks on syntax or composition.

VI. ADVERBS.

19.—In Hindūstānī the adverbs present few peculiarities. Most adjectives may be used adverbially when occasion requires; as, *wuh achchhā boltā hai*, he speaks well. It may be proper to mention (p. 22) a series of useful adverbs. Some of the series (viz. 5 and 6) are adjectives as well as adverbs.

a. From the 1st series we have other adverbs rendered more emphatic by the addition of *hī*, etc.; thus, *abhī*, just now; *kabhī*, ever, sometimes, etc. From the 2nd series, by changing *āñ* into *īñ*; thus, *yahīñ*, exactly here; *kahīñ*, whereabouts, somewhere, etc. From the 4th, *yūñhīñ*, in this very way; *wuñhīñ*, in that very way, thereupon, at that very time, exactly. The 1st, 2nd, and 3rd series may be modified with the postposition *se*, from, and *tak*, until; as, *ab-se*, from the present time; *yahāñ-tak*, thus far; *idhar-se*, from this direction, etc. Nos. 5 and 6 are at the same time adjectives subject to inflection; and we may add, in conclusion, that when declinable adjectives in *ā* are used adverbially, they are employed in the simple or crude form, that is, the nominative singular masculine.

b. The following adverbs of time are very peculiar: *kal*, to-morrow or yesterday; *parson*, the day after to-morrow or the day before yesterday; *atarson*, the third day from this, past or to come. Of course the reader or hearer will be able to perceive from the context whether these words refer to the past or future.

VII. PREPOSITIONS.

20.—The Hindūstānī does not, strictly speaking, possess that part of speech which we call a preposition; the deficiency, however, is amply supplied either by the postpositions already mentioned in the declension of the Noun No. 5, or by employing certain substantives expressive of time, place, situation, etc. Such words are (improperly) called 'compound postpositions', a very absurd term; for it so happens that they are neither compounds nor postpositions. They are, in fact, substantives in an oblique case, having a postposition generally understood. The majority of them are masculine, and consequently require the substantive which they govern to be put in the genitive case with the postposition *ke*. This will be easily understood by a few examples; thus, 'before the house' will be expressed in Hindūstānī 'in front of the house'; as, *ghar ke āge*; or *āge ghar ke*, where the word *āge* is itself in the ablative or locative case,

	Near.	Remote.	Interrogative.	Relative.	Correlative.	Denoting.
	<i>yih</i> , this.	<i>wuh</i> , that.	<i>kaun</i> , who?			
1	<i>ab</i> , now.	(<i>us-wakt</i>), then.	<i>kab</i> , when?	<i>jub</i> , when.	<i>tub</i> , then.	Time.
2	<i>yahūn</i> , here.	<i>wahūn</i> , there.	<i>kahūn</i> , where?	<i>jahūn</i> , wherever.		Place.
3	<i>idhar</i> , hither.	<i>udhar</i> , thither.	<i>kidhar</i> , whither?	<i>jidhar</i> , whither.		
4	<i>yūn</i> , thus.	<i>wūn</i> , in that way.	<i>kyūn</i> , how?	<i>jyūn</i> , or <i>jon</i> , as.	<i>tyūn</i> , or <i>ton</i> , so.	Manner.
5	<i>aisā</i> , like this.	<i>waisā</i> , like that.	<i>kaisā</i> , like what?	<i>jaisā</i> , like which.		Likeness.
6	<i>itnā</i> , this many or this much.	<i>utnā</i> , that many or that much.	<i>kitnā</i> , how many? or how much?	<i>jitnā</i> , as many or as much.		Number or Quantity.

meñ (in) being understood. So, 'with the man' is literally 'in company of the man'; as *mard ke sāth*, i.e. *sāth meñ*. These particles, generally in prose, follow the substantive they govern.

a. The following prepositions are masculine, and require the genitive in *ke*; viz., *āge*, before (i.e. *āge meñ*, in front, from *āgā*, the front); *andar*, within (i.e. in the inside of); *ūpar*, above; *bā'is*, by reason (of); *barūbar*, even with; *bāhar*, without (not within); *ba'd*, after (time); *pīchhe*, behind, in the rear; *bīch*, in, among; *pār*, over, across; *pās*, near; *bighair*, without (in want of); *tale*, under; *sāth*, with; *sāmhne*, before; *sabab*, because (of); *siwā*, except; *kane*, near; *gird*, around; *liye*, for, on account (of); *māre*, through; *muṭābik* and *muwāfik*, conformable (to), according (to); *zari'e*, by means (of); *nazdīk*, near; *nīche*, beneath; *wāste*, for or for the sake of; *hāth*, through the medium of. (*Vide Hind. Gram.*, p. 71.)

b. The following are feminine, and consequently the noun which they govern must have the genitive in *kī*; viz., *bābat*, concerning (i.e. on the subject of); *jihat*, on account (of); *khāṭir*, for the sake (of); *tarah*, like (after the manner of); *taraf*, towards, in the direction; *ma'rifat*, through (the medium of); *nisbat*, relative to; *zabānī*, from the report (of). Examples: *mard kī khāṭir*, for the sake of the man; *shahr kī taraf*, towards (in the direction of) the city.

c. A few prepositions govern the genitive with *ke* or *kī*, according as they precede or follow the substantive; thus, when the word *mānind*, denoting likeness, comes first, *ke* is used, and if last, *kī*; as, *mānind sher ke*, or *sher kī mānind*, like a tiger. There are several other words which seem to follow the same rule, instances of which occur in the *Bagh o Bahār*; thus, *be marzī ḥuẓūr ke*, without consent of Her Majesty. (*Vide Hind. Gram.*, p. 98, a.)

d. The following prepositions are frequently to be met with, along with words and phrases from the Arabic and Persian, which enter so frequently into Hindūstānī. Examples: *az*, from; *illā*, except; *ba*, by, in; *bā*, with; *be*, without; *bar*, on, in; *bilā*, without (not possessing); *dar*, in; '*alā*, upon; '*an*, from; '*ind*, near; *fī*, in; *ka*, like; *li*, to, for; *ma'*, with; *min*, from.

VIII. ' CONJUNCTIONS.

21.—Conjunctions and Interjections in Hindūstānī offer a peculiarity differing from those of other languages; hence it will suffice to subjoin a list of the more useful of each. The

conjunctions in particular, being of frequent occurrence, ought to be committed to memory. The following are among the most useful: *aur*, *o*, and; *jo*, *agar*, if; *agarchi*, although; *warna* (for *wa-gar-na*), if not; *magar*, except; *lekin*, *wa-lekin*, but; *balki*, moreover, nay, besides, on the contrary; *par*, but, yet; *bhī*, also, even; *to*, *pas*, then, therefore; *kī*, that, thus, as, whether, or, etc.; *kyūnki*, because; *go(kī)*, although; *goyā*, as, if; *nahīn-to*, otherwise; *harchand*, although, however much; *hanoz*, yet; *khvāh*, whether; *yā*, either, or, etc.

IX. INTERJECTIONS.

22.—The following list includes the more common: *shābash!* (*shād-bāsh*), happiness or good luck to you! *āfirīn!* well done! wonderful! *wāh-wāh!* admirable! *kyā khūb!* how excellent! *wāh jī!* *kyā-bāt hai!* what an affair!—all expressive of admiration and encouragement, like *bravo!* well done! etc. But *bāp re* (O father)! astonishing! dreadful! *hā,e hā,e, hai hai, wā,e!* alas, alas! alackaday! woe's me! *hat chhī-chhī!* tush, pshaw, pish, fie, fie! *dūr, dut!* avaunt! express sorrow, contempt, and aversion. *Āi, o!* oh! *re!* or *are!* holla, you! are used in calling attention—the last two in a disrespectful way; *re* (m.) or *rī* (f.) agrees in gender with the object of address; as *launde re!* you boy! *laundī rī!* you girl!

X. NUMERALS.

23.—In Hindūstānī the numerals are less regular than they are in most European languages. With us, when we know the first ten or twenty numbers, we have a key to the whole; in Hindūstānī it is necessary to commit to memory all the numbers up to 100, which we accordingly here subjoin:—

CARDINAL NUMBERS.

1 <i>ek</i>	13 <i>terah</i>	25 <i>pachīs</i> or
2 <i>do</i>	14 <i>chaudah</i>	<i>pachchīs</i>
3 <i>tīn</i>	15 <i>pandrah</i>	26 <i>chhabbīs</i>
4 <i>chār</i>	16 <i>solah</i>	27 <i>sattā,īs</i>
5 <i>pāñch</i>	17 <i>satrah</i>	28 <i>aṭṭhā,īs</i>
6 <i>chha</i> or <i>chhe</i>	18 <i>aṭṭhārah</i>	29 <i>untīs</i>
7 <i>sāt</i>	19 <i>unnīs</i>	30 <i>tīs</i>
8 <i>āṭh</i>	20 <i>bīs</i>	31 <i>iktīs</i> or <i>ikattīs</i>
9 <i>nau</i>	21 <i>ikkīs</i>	32 <i>battīs</i>
10 <i>das</i>	22 <i>bā,īs</i>	33 <i>telīs</i> or <i>taīntīs</i>
11 <i>gyārah</i>	23 <i>te,īs</i>	34 <i>chauntīs</i>
12 <i>bārah</i>	24 <i>chaubīs</i>	35 <i>pañtīs</i>

36 <i>chhattīs</i>	57 <i>sattāwan</i>	80 <i>assī</i>
37 <i>saintīs</i>	58 <i>aṭṭhāwan</i>	81 <i>ikāsī</i>
38 <i>aṭṭīs</i> or <i>artīs</i>	59 <i>unsath</i>	82 <i>biyāsī</i>
39 <i>untālīs</i> or <i>unchā</i> <i>līs</i>	60 <i>sāṭh</i>	83 <i>tirāsī</i>
40 <i>chālīs</i>	61 <i>iksath</i>	84 <i>chaurāsī</i>
41 <i>iktālīs</i>	62 <i>bāsath</i>	85 <i>pachāsī</i>
42 <i>biyālīs</i>	63 <i>tirsath</i> or <i>tresath</i>	86 <i>chhiyāsī</i>
43 <i>tetālīs</i> or <i>tainṭālīs</i>	64 <i>chaunṣath</i>	87 <i>satāsī</i>
44 <i>chauwālīs</i>	65 <i>painsath</i>	88 <i>aṭhāsī</i>
45 <i>painṭālīs</i>	66 <i>chhiyāsath</i>	89 <i>nawāsī</i>
46 <i>chhiyālīs</i>	67 <i>sarsath</i>	90 <i>nawwe</i>
47 <i>sainṭālīs</i>	68 <i>aṣṣath</i>	91 <i>ikānwe</i> or <i>ekān-</i> <i>awwe</i>
48 <i>aṭṭālīs</i> or <i>artālīs</i>	69 <i>unhattar</i>	92 <i>bānwe</i> or <i>birān-</i> <i>awwe</i>
49 <i>unchās</i>	70 <i>sattar</i>	93 <i>tirānwe</i> or <i>tirānawwe</i>
50 <i>pachās</i>	71 <i>ikhattar</i>	94 <i>chaurānwe</i>
51 <i>ikāwan</i>	72 <i>bahattar</i>	95 <i>pachchānwe</i>
52 <i>bāwan</i>	73 <i>tihattar</i>	96 <i>chhiyānwe</i>
53 <i>tirpan</i>	74 <i>chauhattar</i>	97 <i>sattānwe</i>
54 <i>chawwan</i>	75 <i>pachhattar</i>	98 <i>aṭṭhānwe</i>
55 <i>pachpan</i>	76 <i>chhahattar</i>	99 <i>ninnānwe</i>
56 <i>chhappan</i>	77 <i>sathattar</i>	
	78 <i>aṭhattar</i>	
	79 <i>unāsī</i>	

sau or *sai*, a hundred ; *hazār*, a thousand ; *lākh*, a hundred thousand ; *karor*, a hundred *lākh*s, or ten millions.

a. Above a hundred, the numbers proceed regularly ; thus—*ek sau ek*, 101 ; *do sau das*, 210 ; *ek hazār aṭṭhāwan* or *aṭṭhārah sau aṭṭhālīs*, 1848 ; *ek hazār do sau painsath* or *bārah sau painsath*, 1265. The ordinal numbers, from the seventh upwards, are regularly formed from the cardinals by adding the terminations *wāñ*, *weñ*, or *wiñ*. The first four of the ordinals are *pahlā*, first ; *dūsṛā*, second ; *tīsṛā*, third ; and *chauthā*, fourth ; then *pāñch-wāñ*, *-weñ*, *-wiñ*, the fifth is quite regular ; but *chhatā*, *chhatṭhāñ* or *chhatwāñ*, the sixth is irregular, after which they all follow the rule ; as *aṭṭhwāñ*, the eighth, *daswāñ*, the tenth, etc.

b. The following are used as collective numbers in the same sense as we say a dozen, a score ; viz., *gaṇḍā*, a four ; *gāhī*, a five ; *koṛī*, or *bīsī*, a score ; *chālīsā*, a forty ; *saikṛā*, a hundred ; *hazār*, a thousand ; *lākh*, a hundred thousand ; and *karor*, ten millions. But the most vexatious of all are the fractional numbers ; to make use of which requires some kind

of mental arithmetic, as the following specimens will show; thus—

<i>pāo</i> or <i>chauth</i> , or		<i>paun</i> or <i>paunā</i> .	$\frac{3}{4}$
<i>chauthā, ī</i>	$\frac{1}{4}$	<i>sawā</i>	$1\frac{1}{4}$
<i>tihā, ī</i>	$\frac{1}{3}$	<i>derh</i>	$1\frac{1}{2}$
<i>ādhā</i>	$\frac{1}{2}$	<i>arhā, ī</i>	$2\frac{1}{2}$

The word *paune* prefixed to a number denotes one quarter minus the number; as *paune do*, $2 - \frac{1}{4}$, or $1\frac{3}{4}$. The word *sawā* denotes a quarter added; as, *sawā do*, $2\frac{1}{4}$. The word *sārhe* denotes a half added; as, *sārhe tīn*, $3\frac{1}{2}$. The words *derh*, $1\frac{1}{2}$, and *arhā, ī*, or *dhā, ī*, $2\frac{1}{2}$, when used with collective numbers, as 100, 1,000, etc., denote multiplication; as, *derh-sau*, $1\frac{1}{2} \times 100$ or 150; so, *arhā, ī hazār*, $2\frac{1}{2} \times 1,000 = 2,500$.

c. The Hindūs were the inventors of the ten numerical ciphers or figures of arithmetic. From India the invention found its way among the Arabs, and through these it reached Europe. The following are the three varieties of the ten ciphers:—

European . . .	1	2	3	4	5	6	7	8	9	10
Arabian . . .		۲	۳	۴	۵	۶	۷	۸	۹	۱۰
Hindu . . .	१	२	३	४	५	६	७	८	९	१०

These ciphers are employed from left to right, as among ourselves. Even the Arabs, who read from right to left, still write their numbers as we do; thus—

$$1859 = 1859 = 1859$$

The following are the days of the week in Urdū and Hindī:—

Urdū.	Hindī.
<i>Itwār</i> or <i>yak-shamba</i> .	<i>Itwār</i> .
<i>Pīr</i> or <i>du-shamba</i> .	<i>Somwār, sombār</i> .
<i>Mangal</i> or <i>si-shamba</i> .	<i>Mangalwār</i> .
<i>Buddh</i> or <i>chahār-shamba</i> .	<i>Buddh-wār</i> .
<i>Jum'rat</i> or <i>panj-shamba</i> .	<i>Brihaspat-wār</i> .
<i>Jum'a</i> .	<i>Shukrwār</i> .
<i>Sanīchar, shamba, or hafta</i> .	<i>Shanīchar</i> .

SECTION II.

OF SYNTAX, OR COMPOSITION OF SENTENCES ;

Together with a Series of Familiar Phrases and Grammatical Exercises.

LESSON I.

24.—We have already mentioned that adjectives generally precede their substantives, as in English. If the adjective ends in any letter except *ā* or *a*, it is, as in English, indeclinable. Those ending in *ā*, if purely Indian, will change into *e* or *ī*, according to a simple rule. The termination *ā* is used before a masculine noun only, and in the nominative case singular (or the accusative case, if under a nominative form, which is of very frequent occurrence, as we shall soon see). The termination *e* is used before a substantive masculine, in any case singular where a postposition or interjection is used or understood, or before any masculine in the plural number. Lastly, *ī* is used always before a feminine noun. Thus, *barā ghar*, a large house ; *barē ghar kā*, of a large house ; plur. *barē ghar*, large houses ; *barē gharon par*, on the large houses. Again, *kitāb*, a book, being feminine, we say, *barī kitāb*, a large book ; *barī kitāb men*, in a large book ; *barī kitāben*, large books, etc. Adjectives purely Arabic, Persian, or Sanskrit, ending in *ā*, are not necessarily subject to any change or inflection, and in the application of such, practice must be the main guide.

a. In like manner, the genitive case of a noun or pronoun generally precedes the word which governs it ; and the use of *kā*, *ke*, or *kī* ; *rā*, *re*, or *rī* ; *ārā*, *āre*, or *ārī* ; *hārā*, *hāre*, or *hārī* ; and *nā*, *ne*, or *nī*, in the formation of such genitives, is determined by the same rule that regulates the *ā*, *e*, and *ī* of the adjective. Hence, in Hindūstānī, the application of all genitives, nouns, and pronouns, is precisely that of the declinable adjective ; thus, *mard kā* is used when the noun belonging to it is masculine, and in the nom. case singular ; as *mard kā beṭā*, *mard kā ghorā*, etc., the man's son, horse, etc. When the word belonging to *mard* is masculine, but not in the nom. singular, or the sing. acc. form without *ko*, then *ke* must be used ; as, *mard ke beṭe ko*, to the man's son ; *mard ke beṭon ko*, to the man's sons. When the word belonging to *mard* is feminine, in all cases *kī* is used ; as, *mard kī jorū*, the man's wife ; *mard kī beṭī ko*, to the man's daughter.

b. In illustration of the preceding principles, which are really as simple as they are important, we shall here subjoin for the benefit of the student a collection of phrases and exercises. In order not to attempt too much at first, we shall confine ourselves to a limited number of substantives and adjectives.

Substantives.

Masculine.

man,	<i>mard, ādmī.</i>
father,	<i>bāp.</i>
husband,	{ <i>khāwind,</i> <i>shauhar, ādmī.</i>
brother,	<i>bhāī.</i>
son,	<i>beṭā.</i>
child,	<i>bachchā, larṅkā, -e.</i>
boy,	<i>larṅkā, -e.</i>
animal,	<i>jānwar.</i>
horse,	<i>ghoṛā, -e.</i>
house,	<i>ghar.</i>
pen,	<i>kalām.</i>
dog,	<i>kuttā, -e.</i>
elephant,	<i>hāthī.</i>

Feminine.

woman,	<i>'aurat.</i>
mother,	<i>mān.</i>
wife,	{ <i>jorū.</i> <i>bībī.</i>
sister,	<i>bahin.</i>
daughter,	<i>beṭī.</i>
girl,	<i>larṅkī.</i>
thing,	<i>chīz.</i>
mare,	<i>ghoṛī.</i>
table,	<i>mez.</i>
book,	<i>kitāb.</i>
fox,	<i>lomṛī.</i>
cow,	<i>gāe.</i>

Adjectives.

good,	{ <i>achchhā, -e, -ī.</i> <i>bhalā, -e, -ī.</i>	<i>yār</i> (for rational beings as well as animals).
bad, wicked	{ <i>naṭkhaṭ, sharīr,</i> <i>khārāb,</i> <i>burā, -e, -ī.</i>	ignorant, <i>nā-dān.</i>
great, large,	<i>barā, -e, -ī.</i>	swift, <i>tez-rau.</i>
little, small,	<i>chhoṭā, -e, -ī.</i>	high, lofty, { <i>ūnchā, -e, -ī.</i> <i>buland.</i>
lazy,	<i>sust.</i>	handsome, { <i>khūb-ṣūrat,</i> <i>ḥasīn.</i>
wise (indecl.),	<i>dānā</i> (for rational beings); <i>samajhdār, hush-</i>	ugly, <i>bad-ṣūrat.</i>

c. To these we may prefix, when required, the adverbs *bahut*, much or very; *nihāyat* or *ḥadd-se ziyāda*, excessively; as *bahut achchhā, -e, -ī*, very good. This collection of substantives and adjectives, together with the pronouns and the two auxiliary tenses of the verb 'to be', will furnish ample materials for our first essay on composition. We shall further limit ourselves to employ the substantives only in the nominative and genitive cases, singular and plural.

d. It is needless to say that in English, when we use the verb 'to be' in making an assertion, we put the nominative first,

then the verb, and lastly the thing asserted ; as, ' my father is wise ' ; ' that man is ignorant. ' In Hindūstānī the rule is, first the nominative, then the thing asserted, and last of all the verb ; thus, *merā bāp dānā hai*, ' my father wise is ' ; so, *wuh ādmī nā-dān hai*, ' that man ignorant is. '

e. The student must bear in mind that the demonstrative pronouns, *yih*, this and these, and *wuh*, that and those, are used with nouns in the noninative singular or plural ; and they become *is* and *us* respectively when the noun is in any oblique case singular and *in* and *un* ; when it is in any oblique case plural.

EXAMPLES.

this is my brother,
that is your son,
these are their houses,
this is my father's house,
that is your brother's horse,

yih merā bhāī hai.
wuh tumhārā beṭā hai.
yih unke ghar haiñ
yih mere bāp kā ghar hai.
wuh tumhāre bhāī kā ghoṛā
hai.

this is that man's mother,
that is your sister,
thy sister's horse is swift,
this pen is very good,
that is a very good book,
she is a little woman,
his father was a great man,
your sister was very handsome,
my brother's horses were extremely swift,
their children's books were very good,

yih us mard kī māñ hai.
wuh tumhārī bahin hai.
terī bahin kā ghoṛā tez-rau hai.
yih kalam bahut achchhā hai.
wuh bahut achchhī kitāb hai.
wuh chhoṭī 'aurat hai.
uskā bāp barā ādmī thā.
tumhārī bahin bahut ḥasīn thī.
mere bhāī ke ghoṛe nihāyat
tez-rau the.
unke larkeñ kī kitābeñ bahut
achchhī thīñ.

Exercise.—I am that man's brother. This woman is my brother's daughter. That boy is my brother's son. This is my sister's book. That man is this boy's father. These houses are very lofty. That girl's mother was very wise. Your father's horse was very swift. My brother's children are handsome. My sister's daughters are very good girls. That man's brother's wife was a very ignorant woman. That was a very handsome woman. This boy is very lazy. These girls are very lazy. These women were excessively ugly. The man's horses were very small. They are very bad husbands. She is a bad wife. They are very bad wives.

LESSON 2.

25.—*On the degrees of comparison.* In forming the comparative and superlative degrees of adjectives, the Hindūstānī is somewhat deficient. When two objects are compared, that with which the comparison is made is put in the ablative case (so far like the Latin); but there is no alteration made in the adjective; thus, to express in Hindūstānī the phrase 'this house is higher than that house', they say *yih ghar us ghar se ūñchā hai*, 'this house than that house (or compared with that house) is high.' Sometimes, however, the adverbs *ziyāda* or *aur*, denoting 'more', are used as in our own language, which is certainly an improvement; as *yih ghar us ghar se ziyāda buland hai*, 'this house is more lofty than that house.' To form the superlative degree, they merely make a universal comparison; thus, to express 'this house is the highest', they say *yih ghar sab se ūñchā hai*, 'this house is higher than all.' But sometimes, when the thing referred to is not known to the speaker, the superlative degree is made by repeating the adjective and placing the postposition *se* between; as *achhe se achhā māl dikhāo*, show me the best stuff. Sometimes, to express an intensive degree, the adjective is repeated; as *tāza tāza dūdh*, quite fresh milk. This will put the reader in mind of our own simple ballads, where we meet with such expressions as 'the red red rose', 'the deep deep sea', etc.

EXAMPLES.

the elephant is larger than the horse,	<i>hāthī ghore-se barā hotā hai.*</i>
the fox is smaller than the dog,	<i>lomrī kutte-se chhoṭī hotī hai.</i>
the horses are swifter than the elephants,	<i>ruh ghore hāthiyon-se tez-rau haiñ.</i>
the elephant is the largest animal of all,	<i>hāthī sab jānwaron-se barā hai.</i>
the elephant, the horse, and the dog are wiser than all other animals,	<i>hāthī, ghora aur kuttā aur sab jānwaron se hushyār hote haiñ.</i>

Exercise — The cow is more lazy than the horse. These men are more wicked than dogs. The boys are more ignorant than the girls. The horses and the dogs are handsomer than the elephants. My pen is better than your pen. This boy is wiser than that boy. My father's horse is swifter than your brother's

* When general assertion is made, the English 'is' is translated by *hotā hai* or *hotī hai*; and otherwise by *hai*.

mare. Our dogs are swifter than your horses. The men are worse than the women. The fox is wiser than the dog. This pen is the worst of all (worse than all). This woman is the handsomest of all (more handsome than all). That girl was much wiser than her mother. She was the wisest of all the girls (wiser than all the girls).

LESSON 3.

26.—We shall now proceed to the formation of interrogative sentences, introducing at the same time a few additional adverbs and adjectives, together with the various tenses of the verb *honā* (par. 14), to be, and some of the numerals.

a. In asking a question, the Hindūstānī does not, like the English, invert the words; and the tone of the voice alone marks the interrogation. There are, however, a few interrogative words, such as *kaun*, who? *kyā*, what? *kahān*, where? etc., the use of which cannot be mistaken; and all such interrogative words, when used, are reserved so as to come before the verb at the end. When a sentence contains no such interrogative word, the word *kyā* or *āyā* is used at the beginning, like the *an* or *num* of the Latin, as, *kyā yih tumhārā kalam hai?* is this your pen? This word *kyā*, however, is not absolutely necessary in speaking, as the tone of the voice is quite sufficient to indicate interrogation.

EXAMPLES.

who is that man?	<i>wuh ādmī kaun hai?</i>
who is this woman?	<i>yih 'aurat kaun hai?</i>
who are these boys?	<i>yih larke kaun haiñ?</i>
who are those girls?	<i>wuh larkeyāñ kaun haiñ?</i>
whose house is this?	<i>yih kiskā ghar hai?</i>
whose children are these?	<i>yih kiske larke haiñ?</i>
whose books are these?	<i>yih kiskī kitāben haiñ?</i>
whose daughter is she?	<i>wuh kiskī betī hai?</i>
where is my father?	<i>merā bāp kahān hai?</i>
where is his brother?	<i>uskā bhāī kahān hai?</i>
where are your father's horses?	<i>tumhāre bāp ke ghorē kahān haiñ?</i>
where are my brother's children's books?	<i>mere bhāī ke larkeñ kī kitāben kahān haiñ?</i>
where may be that man's mother's mare?	<i>us mard kī māñ kī ghorī kahān hogī?</i>
is this your house?	<i>yih tumhārā ghar hai? or kyā, yih tumhārā ghar hai?</i>

was that my father's horse? *kyā, wuh mere bāp kā ghoyā thā?*
 may this be my sister's table? *kyā, yih merī bahin kī mez hai?*
 how many pens will there be? *kitne kalam hongē?*
 what-like books will they be? *kaisī kitāben hongī?*

Exercise.—Where is your brother? Where is this man's mother? Whose son are you? Whose horses are these? How many houses are there? What sort of book is this? Is that your sister's table? Is this pen yours? Where had you been yesterday? Where will these children be to-morrow? When will you be at home (in the house)? Was your father at home yesterday? Will your brother be at home to-morrow? Were my two books on the table yesterday? Where are his four sons? Have his three daughters been at home? Were there seven horses there yesterday? Will there be eight men in the house three days hence? Were there five or six dogs there two days ago? What is this thing? What animals are these? Is that animal a horse or a cow?

LESSON 4.

27.—We shall next introduce a new list of substantives, together with a few intransitive verbs conjugated like *girnā* (par. 13); at the same time we shall employ all the cases of the substantives and several of the relative nouns or prepositions mentioned in par. 20. The sentences will now be lengthened, but they will present no difficulty to a student of moderate attention and capacity.

day,	<i>din</i> (m.)	night,	<i>rāt</i> (f.)
city,	<i>shahr</i> (m.)	a boat,	<i>nā'o</i> (f.)
river,	<i>daryā</i> (m.)	a tree,	<i>darakh̄t</i> (m.)
forest,	<i>jāngal</i> (m.)	a road,	<i>rāh</i> (f.)
a plain,	<i>maidān</i> (m.)	fruit,	<i>mewā, phal</i> (m.)
water,	<i>pānī</i> (m.)	bird, <i>parind</i> (m.),	<i>chiriyā</i> (f.)
fish,	<i>machhlī</i> (f.)	name,	<i>nām</i> (m.)
street,	<i>kūcha, -e</i> (m.)	people,	<i>log</i> (m. pl.)

Intransitive Verbs.

to stay, dwell, <i>thaharnā, rahnā</i>	to flow,	<i>bah-nā</i>
to come,	<i>ā-nā</i>	to proceed, }
to go,	<i>jā-nā, chal-nā</i>	advance, }
to run,	<i>daur-nā</i>	to retreat, fall back, <i>haṭ-nā</i>
to sleep,	<i>so-nā</i>	to sit down, <i>baith-nā</i>
to arrive,	<i>pahunch-nā</i>	to return, <i>phir-ānā</i>
		to die, <i>mar-nā</i> (past p. <i>mū, ā</i>)

EXAMPLES.

I am staying in the city, *maiñ shahr meñ thahrā* hūñ.*
 my father dwells in that house, *merā bāp usghar meñ rahtā hai.*
 we came from the forest yesterday, *kal ham jangal se ā, e.*

we will go to the city to-morrow, *kal ham shahr (meñ) jā, eñge.*
 the bird was sitting on the tree, *chiñiyā darakh̄t par baiṭhī thī.*
 where are you going? *tum kahāñ jāte ho?*
 whence does this river flow? *yih daryā kahāñ se bahā hai?*
 do these men sleep in the city? *kyā yih ādmī shahr meñ soṭe haiñ?*

— where does this road lead to (go to)? *yih rāh kahāñ jātī hai?*

is the fish in that river very large? *us daryā kī machhlī bahut barī hotī hai?*

who were those that were sitting underneath the tree? *wuh kaun the, jo darakh̄t ke tale baiṭhe* the?*

Exercise.—The forest near the city is very large. How many men are sleeping beneath the tree? The road towards the forest is not very good. The horses were running from the plain. The water flows from the river into the city. In that forest there were many large trees. The boats on the river are coming towards the city. How many boats are there? There will be 250 horses on the plain to-morrow. There were 2,500 men on the large plain near the city yesterday. A hundred and fifty men have retreated from the river towards the forest. The horses are dying on the plain, and a hundred men died yesterday within the city. That man stayed nine days in my house. I slept one night in the forest, but I will not sleep there a second night. The water is flowing from the river into the streets of the city. The men are advancing towards the city. The fruit on these trees is very good. Where do all these people come from? What is the name of that city? What is the name of the river which flows from the forest? What was the name of the street in which you dwelt? The people were sitting beneath the trees. When did you arrive in this city? When will you return home?

LESSON 5.

28.—A sentence formed by an active or transitive verb consists of three parts—the nominative, the verb, and the object; as, 'the tiger eats flesh'—*sher gosht khātā hai.* Here *sher* is the nominative, *gosht* the object, and *khātā hai* the verb. Generally speaking, the Hindūstānī arrangement is, first the

• Past participle.

D

nominative or agent, then the object, and lastly the verb ; but this rule is frequently departed from, especially in poetry. The nominative and object may, of course, be much more complex than in the foregoing sentence ; thus, 'the tiger of the forest eats the flesh of all other animals'—*jāngal kā sher aur sab jānwaron kā gosht khātā hai*. In languages with regular cases, like the Latin, the object is put in the accusative case, which has generally a termination different from the nominative. In English always, and in Hindūstānī generally, the accusative is the same as the nominative, and is to be determined merely by inference or position. There are, however, in Hindūstānī, instances in which it is necessary to distinguish the object with the addition of the postposition *ko*, which, though not reduced to a certain rule or principle by grammarians, forms one of the niceties of the language. Of this we shall treat in our next lesson. In the meanwhile we shall proceed to our lesson on transitive verbs, which govern merely the simple or nominative form of the object, as in English.

Substantives.

bread,	<i>rotī</i> (f.)	milk,	<i>dūdh</i> (m.)
butter,	<i>makhan</i> (m.)	rice (boiled)	<i>bhāt</i> (m.)
wine,	<i>sharāb</i> (f.)	plate,	<i>bāsan</i> (m.)
tea,	<i>chā</i> (f.)	spoon,	<i>chamcha</i> (m.)
breakfast,	{ <i>nāshatā</i> (m.)	sugar,	{ <i>shakar</i> (f.)
	{ <i>hāzīrī</i> (f.)	sugar-candy,	{ <i>miṣrī</i> (f.)
dinner,	<i>khānā</i> (m.)	a letter,	{ <i>khatt</i> (m.)
knife,	<i>chhurī</i> (f.)		{ <i>chitṭhī</i> (f.)
fork,	<i>kāntā</i> (m.)	news,	<i>khābar</i> (f.)
meat,	<i>gosht</i> (m.)		

Adjectives.

cold,	<i>thandā</i>	clean,	<i>sāf</i>
hot,	<i>garm</i>	pure,	<i>sāf</i>
sweet,	<i>mīṭhā</i>	ready,	<i>taiyār</i>

Transitive Verbs.

to swim,	<i>pair-nā*</i>	to learn,	<i>sikh-nā</i>
to bring,	<i>lānā</i>	to give,	<i>denā</i>
to make (prepare),	<i>banānā</i>	to say, tell,	<i>kahnā</i>
to eat,	<i>khānā</i>	to see, look,	<i>dekhnā</i>
to drink,	<i>pīnā</i>	to hear,	<i>sunnā</i>
to make, do,	<i>karnā</i>	to strike,	<i>mārnā</i>
to place, put,	<i>rakhnā</i>	to read,	<i>paṛhnā</i>
to take away,	<i>lejānā</i>	to write,	<i>likhnā</i>
to call,	<i>bulānā</i>	to take,	<i>lenā</i>

* In Hindustani *pairnā*, intransitive.

EXAMPLES.

he is bringing bread,	<i>wuh roṭī lātā hai.</i>
we drink water,	<i>ham pānī pīte haiñ.</i>
they drink wine,	<i>wuh sharāb pīte haiñ.</i>
my brother will drink cold pure	<i>merā bhāī ṭhandā ṣāf panī</i>
water,	<i>pīyegā.</i>
make tea,	<i>chā banā.o.</i>
bring a spoon,	<i>chamcha lā.o.</i>
give me some meat,	<i>mujh ko kuchh gosht do.</i>
bring a knife and fork,	<i>ek chhurī kāñṭā lā.o.</i>
make breakfast ready,	<i>hāzīrī taiyār karo.</i>
bring a clean plate,	<i>ṣāf bāsan lā.o.</i>
when will you get dinner ready?	<i>khānā kab taiyār karoge ?</i>
will you drink wine?	<i>tum sharāb pīoge ?</i>
what will you eat?	<i>tum kyā khāoge ?</i>

Exercise.—Do you eat any fruit? Bring me some tea, sugar, and milk. Put a knife and fork on the table for my father. Cool (make cold) some wine for us. Prepare dinner for six people. You will bring us some rice and milk Will you give me some wine and some cold water, that I may drink? Do you drink tea? Will your brother drink wine? Bring us three knives, three forks, three spoons, and three clean plates. He reads very good books? He writes a letter to me every day. She was writing letters when I came to her house. He hears good news of him. We were reading their letters when they arrived. Tell us all the news of the city. I will tell you the news of the city when I return. Give us some bread and butter.

LESSON 6.

29.—When the object of a transitive verb is definite or specific, as a general rule, the postposition *ko* is added; for example, the phrase *chhurī lā.o* signifies 'bring a knife'; but if we wish to say 'bring the knife', we add the postposition *ko*; thus, *chhurī-ko lā.o*.

EXAMPLES.

put the water on the table,	<i>pānī mez par rakho.</i>
take away the sugar,	<i>shakar lejā.o.</i>
give me the wine,	<i>sharāb mujhe do.</i>
clean (make clean) the plate,	<i>is basan-ko ṣāf karo.</i>
cool the water,	<i>is pānī-ko ṭhandā karo.</i>

Exercise.—The dog is drinking the milk. They were putting the water on the table. Who has taken away the sugar. He

is cleaning the plate. They are cooling the water. Take away the meat and put the wine on the table. Put the water near me on this table. The dogs will drink the water. Beat (or strike) that idle boy. He was eating the sugar and drinking the wine. I shall see him to-morrow. We shall see them to-day in the city. If they see us here they will beat us very much. We shall not see that man if we remain in this house.

LESSON 7.

30.—When we have occasion to use a transitive verb in any tense formed from the past participle, the nominative of the sentence assumes the case of the agent (*vide* par. 8) with the particle *ne*. The verb then agrees in gender and number with the object, or what in Latin would be the accusative case; thus, 'the man wrote a letter,' must be *ādmī ne ek chitthī likhī*, literally, 'by the man a letter (was) written,' 'a viro epistola scripta (est).' So far the construction agrees exactly with the Latin passive voice; we must remark, however, that if it is necessary to render the object of the sentence very definite, and consequently to add to it the particle *ko*, the verb must be used always in the form of the 3rd person singular masculine; as, 'the man killed the tiger,' *mard ne sher ko mār-dālā*; so, 'the boy has struck the girl,' will be *larkē ne larkī-ko mārā hai*. (*Vide* Hind. Gram., p. 103)

EXAMPLES.

he has placed good food upon the table,	<i>us ne achchhā khānā mez par rakhā hai.</i>
she has made tea,	<i>us ne chā banāī hai.</i>
my father has drunk all the wine,	<i>mere bāp ne sab sharāb pī lī hai.</i>
we drank cold water,	<i>ham ne thandā pānī piyā.</i>
who has eaten the rice?	<i>bhāt kis ne khāyā?</i>
he called all the servants into the house,	<i>us ne sab naukaron ko ghar men bulāyā.</i>
we had given very good bread to the men,	<i>ham ne bahut achchhī rotī admiyon ko dī thī.</i>
the women ate bread and drank milk,	<i>'auraton ne rotī khāī, aur dūdh piyā.</i>

[*Note*.—For any new word that may henceforth occur, consult the General Vocabulary, Part II.]

Exercise.—Have you learned the Hindūstānī language? I have read a few pages? Have you seen the city of Calcutta?

You have made the voyage of the sea, what wonders did you see there? I may say what one of the sages said, 'The wonder that I saw on the sea was this, that I came safe to land.' How much money have your friends given you? My father gave me an order for one thousand rupees. How much did you give to the man? How many rupees did he demand of you? He demanded ten rupees, and I gave him three rupees and a half. Have you prepared breakfast? Have you prepared a good dinner for two people? Have you put the bread on the table?

LESSON 8.

31.—The subject of this lesson will be the peculiar application of two useful verbs, viz. *saknā*, to be able (to can), and *chuknā*, to have done or finished. When these have occasion to govern another verb, the latter is used, not in the infinitive (as with us), but in the root, which is always placed first; and the two together thus form a sort of compound verb.

EXAMPLES.

he can (or is able to) speak our language,	<i>wuh hamārī zabān bol-saktā hai.</i>
are you able to read my writing?	<i>tum merā likhā parh-sakte ho?</i>
no one will be able to read this but yourself,	<i>siwā, tumhāre ko, isko na parh-sakegā.</i>
he can speak a little English?	<i>wuh kuchh-kuchh (or thorā bahut) aṅgrezī bol-saktā hai.</i>
they have done eating?	<i>wuh khā-chuke haiñ.</i>
have you done writing?	<i>tum likh-chuke ho?</i>
they had done reading when I arrived there,	<i>jab maiñ wahāñ pahunchā, wuh parh-chuke the.</i>

Exercise.—When he had done writing the letter, then I came away from the house. When you come (*i.e.* shall come) here to-morrow, I shall have done reading the book. Can you swim across this river? I cannot swim at all, but my brother is an excellent swimmer. So great was the darkness that I could not see anything. The ruler of this village cannot speak English, but he can speak Hindūstānī well. I hope I shall be able to learn the language of this country in the space of six months.

LESSON 9.

32.—The verbs *lagnā*, signifying to begin, *denā*, to grant permission or allow, and *panā*, to get permission or be allowed, govern the infinitive of another verb in the inflected state, that is, *-ne* instead of *-nā*, as will be seen in the following

sentences. We may notice here a well-known peculiarity in Hindūstānī in the use of the conjunctive participle; as *jā-kar*, *jā-ke*, etc., having gone. It serves to throw two or more short sentences into one; thus, 'Go to my room, and bring me quickly my sword,' *mere kamare mein jā-kar merī talwār jaldī lāo*. (*Vide par 16, a.*)

EXAMPLES.

he rose and began to say,	<i>wuh uṭh-kar kahne lagā.</i>
they began to read,	<i>wuh paṛhne-lage.</i>
you began to eat,	<i>tum khāne-lage.</i>
he allows them to come into the house,	<i>wuh unko ghar mein āne-detā hai.</i>
let him go,	<i>usko jāne-do.</i>
he is allowed to come,	<i>wuh āne-pātā hai.</i>
he will allow us to do what we like,	<i>jo ham chāheṅge, so wuh hāmko karne-degā.</i>

Exercise.—He sat down and began to tell this story. One man began to say, I shall not be able to eat this bread. Another began to say, I will not allow the children to read these books. He will give you leave to walk in this beautiful garden every day. The Honourable Company (*Kampanī Bahādur*) will allow me to go to England for the space of three years and six months. My father is allowed to go to Calcutta on account of transacting (making) business. Go to my brother's house, present to him my compliments, and bring home my saddle. Strip off your clothes, swim across this river, and bring the boat to this side.

LESSON 10.

33 —The verbs *chāhnā*, to be about (to do), and *karnā*, in the sense of 'to make a practice of', 'to be in the habit of', govern the past participle of another verb, instead of the infinitive. The participle so governed is always in the simple form of the singular masculine in *ā*.

EXAMPLES.

he is in the habit of reading every morning,	<i>wuh har ṣubḥ ko paṛhā-kartā hai.</i>
he is in the habit of writing something every day,	<i>wuh har roz kuchh likhā-kartā hai.</i>
he used always to give (make) this injunction to the scholar,	<i>wuh hamesha shāgird ko yih tākīd kiyā-kartā thā.</i>
he is about to come here,	<i>wuh yahān āyā chāhtā hai.</i>
this work is about to be finished,	<i>yih kām ab hū, ā chāhtā hai.</i>

But *chāhnā*, meaning 'to wish', 'to desire', is preceded by an uninflected infinitive, as, I wish to learn the Persian language, *main Fārsī zabān sikhnā chāhtā hūn*.

We may here observe that the form *chāhiye* of the verb *chāhnā* is frequently used impersonally, like the Latin 'decet', 'oportet', or the French 'il faut', as *chāhiye ki tum jāo*, you must go, or it is necessary that you go. This form of *chāhnā* is generally followed by the aorist, as in the preceding example, but it may also be preceded by an uninflected infinitive, as *adab sikhnā chāhiye*, it is proper (necessary or desirable) to learn good manners.

But *dekhā chāhiye* means 'let me (or us) see', and not 'we must see'.

Exercise.—I am accustomed every day to rise at the dawn. He is in the habit of dining every day at two o'clock. We make it a practice to read three hours every morning. I wish very much to learn the language of this country. Do you wish to read this book? It is necessary to learn the Persian language in order to speak and understand well the Hindūstānī. It is desirable to know the language of the country in which you are dwelling.

LESSON II.

34.—The Hindūstānī abounds in a species of compound verbs, the forces of which are too numerous to be mentioned in this little book. A verb is rendered intensive by employing only its root, to which some other verb is subjoined. The root of the principal verb continues invariable, and the subjoined or auxiliary verb is fully conjugated in the usual way; thus, *mārnā*, to beat, becomes intensive by adding to its root the verb *dālnā*, whereby *mār-dālnā* signifies 'to kill downright', so *dāl-denā*, to throw down; *bol uṭhnā*, to speak out; *mar-jānā*, to die; *baith rahnā*, to sit down; *kho-denā*, to lose; *tor-denā*, to break to pieces, to smash. Although almost every verb may thus be rendered intensive, yet it is impossible to give any rule respecting the servile or second verb, which is usually employed for that purpose. The only course left for the student to pursue is carefully to observe the usage of the best authors, and whenever he meets with an intensive verb let him endeavour to remember it. It is needless to add that the servile verb of an intensive has for the time laid aside its own primitive meaning.

EXAMPLES.

who killed that man?	<i>kis ne us ādmī ko mār-dālā ?</i>
he has placed all the things on the table,	<i>us ne sab chīzōñ ko mez par rakh-diā hai.</i>
lay my watch on the shelf,	<i>merī ghari fāk par rakh-do.</i>
they have eaten up all the dinner,	<i>wuh sab khānā khā-ga, e.</i>
write a letter for me,	<i>merī ek chithī likh-do.</i>
he has cut down all the trees in the garden,	<i>us ne bāgh ke sab darakhṭ kāt-dāle haiñ.</i>

Exercise.—Put all the things on the table. That man has killed my companion. Has he written out the two letters, as I told him? The king said to the soldier, 'Cut off this man's head in my presence.' Throw out the water from this basin. They all spoke out, saying, 'We will not sit down in your house unless you make an apology for this conduct.' His father, mother, brothers, and sisters have all died. The goat has smashed the looking-glass with his horns. He has lost a great sum of money (very many rupees) in gambling. You will sit down in this room until I return from the king's audience (*darbār*). The dog has eaten up the whole of the butter. Who has cut down that fine tree?

LESSON 12.

35.—Of the use of the possessive adjective pronoun *ap-nā*.

When the nominative or agent of a sentence is followed in the same clause by a possessive pronoun belonging to itself, such possessive is in Hindūstānī rendered by *apnā*, *-ne*, *-nī*, never by the possessives, *merā*, *mere*, *merī*, etc.

EXAMPLES.

I read my book,	<i>maiñ apnī kitāb parhtā hūñ.</i>
thou readest thy book,	<i>tū apnī kitāb parhtā hai.</i>
he reads his (own) book,	<i>wuh apnī kitāb parhtā hai.</i>
she reads her (own) book,	<i>wuh apnī kitāb parhtī hai.</i>
we have seen our father,	<i>ham ne apne bāp ko dekhā hai.</i>
have you written your letter?	<i>tum ne apnī chitṭhī likhī hai ?</i>
the goldsmith and carpenter went to their (own) city,	<i>sunār aur barhā, ī apne shahr meñ ga, e.</i>
the women feed their (own) children,	<i>'aurateñ apne bachchoñ ko pālṭī haiñ.</i>

N.B.—If in the above examples the words 'his', 'her', or 'their' refer *not* to the nominatives, but to somebody else, then they must be expressed by *is-* or *us-kā*, etc.

Exercise.—Did you see your father yesterday? Bring your dogs here to-morrow, that we may go a-hunting. Wait in this room till I shall have done writing my letter to your master. Give my compliments to your master and say that Mr. F. is not at home. Why do you beat your servants in that manner? In my country every man considers his own house as his castle. My friend is gone to his native country for the benefit of his health. The judge said to the plaintiff, 'Go and take your money from the woman.' The plaintiff came back and said, 'Sir, I cannot get my money from this woman.'

LESSON 13.

36.—Use of the termination *sā*, *se*, *sī*.

The particle *sā*, *se*, or *sī* (according to gender and number) added to a substantive, or the oblique form of personal pronouns, converts these into an adjective denoting similitude or resemblance; as from *haiwān*, a beast, comes *haiwān sā*, like a beast, beastly. When *sā*, *se*, or *sī* is added to an adjective, it generally renders it intensive; as *barā*, large; *barā-sā*, *bar-se*, or *barī-sī*, largish, rather large, or very large.

EXAMPLES.

where did you find this dog-like	<i>yih kuttā sā nā-pāk jānwar</i>
unclean animal?	<i>tum ne kahān pāyā?</i>
a wise man like thee,	<i>tujh sā 'aklmānd ādmī.</i>
what-like animals are these?	<i>yih kaise jānwar haiñ?</i>
he took up a very large stone,	<i>us-ne ek barā-sā patthar uṭhāya.</i>
a fine-looking stag came in	<i>ek khūb-śurat-sā bārah sīngā</i>
sight,	<i>naḡar āyā.</i>
a black woman like an ogress,	<i>ek kālī bhutnī-sī 'aurat.</i>

Exercise.—Her face was fair as the moon, her eyebrows were like a bow, and her hair (lit. hairs) black as night. Her form was straight as the cypress, her lips red as the *kandūrī* (a beautiful red fruit), and her feet delicate as the flower of the lotus. She was beautiful as *Zulāikhā*, and faithful as *Lailī*. The young prince was handsome as *Yūsuf*. The king was wise as *Sulaimān*, just as *Naushīrwān*, liberal as *Hātim*, and brave as *Rustam*.

LESSON 14.

37.—Use of the pronoun *āp*.

The word *āp* literally denotes self, and it is so employed with any of the personal pronouns; as, *main āp jā'ūngā*, I will go

myself. It may also be used in the same sense without the personal pronoun ; as, *āp jā'egā*, he himself will go ; *āp ā'eṅge*, we will come ourselves. The word *āp*, however, is frequently employed in a very different sense, like our terms 'you, sir', 'your honour', 'your worship', 'his honour', 'his worship', etc., and the verb in such cases agrees with it in the 3rd person plural. The words *ṣāhib*, master, monsieur, and *ḥazrat* or *ḥuzūr*, your highness, and *janāb-i 'ālī*, your majesty, are used in a similar manner when a person is addressing, or speaking of, his superior in rank, or as a mere matter of politeness, by strangers of rank and respectability, when addressing each other.

EXAMPLES.

I shall see him myself,	<i>main āp usko dekhūṅgā.</i>
will she herself come ?	<i>kyā wuh āp ā'egī ?</i>
will you come yourself to-morrow ?	<i>kal āp ā'oge ?</i>
will you, sir, come to-morrow ?	<i>āp kal ā'eṅge ?</i>
how is the health of your honour ?	<i>āp kā mizāj kaisā hai ?</i>
will you, sir, drink any wine ?	<i>āp kuchh sharāb pīyeṅge ?</i>
may it please monsieur to sit down,	<i>baiṭhiye ṣāhib.</i>
how is the health of your highness ?	<i>ḥuzūr kā mizāj-i sharīf kaisā hai ?</i>

Exercise.—I am going there myself this very day. Will you come yourself to-morrow ? If he himself cannot give the money, perhaps his brother will be able to advance it for him. We do not wish to appear ourselves in this business. I am your worship's faithful slave. I have sought for the child in your honour's garden. Your worship's (master's) dinner is ready. Master's pālki (vulg. palanquin) is now at the door. You, sir, are my father and mother ; there is no one in the world, except your honour, who will assist your poor miserable slave. Where is the native country of this gentleman ? Will your majesty ride on the white elephant to-day ?

LESSON 15.

38.—Use of the Infinitive.

The infinitive, or verbal noun, in Hindūstānī, is applied in a variety of ways different from what it is in English or Latin. (1) In the first place it is used, like the Latin gerund, to express

obligation ; thus, *tum-ko wāhan jānā hogā* or *paregā*, you must (or will have to) go there. (2) It is sometimes used as an injunctive ; thus, *dekhnā !* look ! *huṣhyār rahnā !* take care ! *hargiz ḡasam na khānā*, swear not at all. (3) It is used as a future imperative ; as *khair, jāo, magar jald wāpas āna*, well, you may go, but come back soon. (4) It is also used as present polite infinitive ; as *zarā wuh kitāb mujhe denā*, let me have that book, please. (5) The inflected form of the infinitive, followed by *kā, ke, or kī*, is used, like the Latin participle in 'urus', to express a future intention ; as *main nahīn jāne-kā*, 'non sum iturus,' I will not go ; *wuh nahīn likhne-kī*, she does not intend to write. For a full account of the various uses of the infinitive, *vide* Hind. Gram., p. 129.

EXAMPLES.

you must go home,	<i>tumko ghar jānā hogā.</i>
I must buy a good horse,	<i>mujhko ek achchhā ghorā <u>kha-</u> rīdnā hogā.</i>
do not commit such folly,	<i>aisī be-wuḡūfī na karnā.</i>
do not go to that country,	<i>us mulk meñ na jānā.</i>
I do not now intend to go to Persia,	<i>ab main Īrān (meñ) nahīn jāne-kā.</i>

Exercise.—We must not do evil to the end that good may result. That wounded soldier must not eat so much fruit. You must read three pages of this book every day. Do not speak more nonsense. Never strike your horse on the head. Do not strike your dog in that manner. Do not drink any of the foul water of that river. When do you intend going to Europe? He is about to travel in Persia (*Fārs*), Arabia (*Arab*), and Turkey (*Rūm*). She does not mean to remain in this country after the cold season. The officers do not intend to go to the tiger-hunt.

LESSON 16.

39.—Use of the Relative and Correlative.

Strictly speaking, the Hindūstānī language does not possess a relative pronoun corresponding to the Latin *qui, quæ, quod*, or to our 'who', 'which', and 'that'. For example, *vir sapit qui pauca loquitur*, the man is wise who speaks little, is expressed in Hindūstānī as follows: *jo shakhṣ dānā hai so* (or *wuh*) *kam bollā hai*; literally, 'whatever man is wise, the same speaks little.' Here the word *jo* is called the *relative*, and *so* the *correlative*. We need not here enter on an elaborate

description of this peculiarity of the language, both as regards relatives and correlatives in general, which will be much better understood by the following.

EXAMPLES.

that which you say is all true,	<i>jo tum kahte ho, so sab sach hai.</i>
speak plainly whatever comes into your mind,	<i>jo kuchh ki tumhāre dil meñ āe, so s̄āf kaho.</i>
the man whom you saw in the city yesterday died this morning,	<i>jis shakh̄s-ko tum-ne kal shahr meñ dekhā thā, so* āj fajr ko mar-gayā.</i>
the letter which you wrote to me has not arrived,	<i>jo chit̄thī tum-ne mujhe likhī thī, so nahīñ pahunchī.</i>
where there is a rose, there is also a thorn,	<i>jahāñ gul hai, wahāñ khār bhī hai.</i>
as you act, so will you ex- perience,	<i>jaisā karoge, waisā pāoge.</i>
wherever you go. thither will I also go,	<i>jidhar tum jāoge, udhar main bhī jāūngā.</i>
as the master, so will be the scholars,	<i>jaisā ustād hogā waise hī shā- gird hoñge.</i>

Exercise.—That very foolish young man has lost in play all the money that his father had given him when he left home. They broke to pieces all the furniture which they found in the people's houses. The king highly approved of the horses which you sent to him last year from Arabia. Why have you not done what I told you? The officer rewarded the soldier who saved his life. Have you made a copy of the petition which the villagers brought to me yesterday? At the root of the very tree under which you are now standing there is buried a potful of *ashrafīs*. The servant whom you recommended to me is a great rascal.

LESSON 17.

40.—On Oriental Phraseology.

The phraseology of the Eastern languages in general is more dramatic than ours. As a rule, when reference is made to the words or actions of a third person, that pronoun must be used which the person himself would make use of on such occasion. This peculiarity completely alters the whole structure of an Hindūstānī sentence compared with the corresponding English. For example, 'The prisoner told me that he would kill *Shaiikh*

* The modern tendency, however, is to use *wuh* instead of *so*.

Hasan if he saw him ; *kaidī ne mujh-se kahā kī main̄ Shaikh Hasan ko mār-dālūngā agar usko dekhūngā*, literally, 'the prisoner said to me thus, I will kill *Shaikh Hasan* if I see him.'

EXAMPLES.

my brother said to me that he	<i>mere bhāī ne mujh-se kahā kī</i>
was going to Calcutta next	<i>main̄ Kalkatte kal jā,ūngā.</i>
day,	
he told me to go home,	<i>usne mujh-se kahā kī ghar jā.ō.</i>
did he not tell you that he had	<i>kyā usne tum se na kahā thā</i>
lost all his money at play?	<i>kī main̄ ne apnā sab māl jū,ē</i>
	<i>meñ hār-diyā ?</i>
he says that his parents have	<i>wuh kahtā hai kī mere mā-bāp</i>
died,	<i>mar-ga.ē.</i>
ask him whether that horse be	<i>us-se pūchho kī āyā yih ghorā</i>
his own or not,	<i>tumhārā hai kī nahīn.</i>
he says it is assuredly his own,	<i>kahtā hai kī albatta merā-hī</i>
	<i>hai.</i>

Exercise.—My master sends you his compliments and desires me to say that he cannot come to see you to-day as he is busy writing. I told him, that if he would prove to me that he did not charge me more than the market price (or price current) for the grain, then I would give him the sum he asked. I wrote to my friend this morning and told him that I would send him the book in a day or two, if he did not require it sooner. He told me that he had suffered great hardships on the journey ; that he had been robbed of part of his property, and obliged to sell the rest in order to pay his expenses during his way home. He wished to come here this morning to see you, but he told me that his horse was dead, and therefore he could not come.

LESSON 18.

N.B.—The remaining exercises in this section are of a miscellaneous description, and not, as hitherto, limited to a particular rule of syntax. The student, at every step, must bear in mind the preceding principles of grammar, and by the time he has finished the section he will find himself well qualified to converse on all ordinary subjects with neatness and propriety. Of course his stock of words must be as yet but scanty ; but that will increase daily by practice.

bring breakfast,	<i>hāzīrī lā.ō.</i>
bring dinner,	<i>khānā lā.ō.</i>
bring bread,	<i>rotī lā.ō.</i>
bring milk,	<i>dūdh lā.ō.</i>

give sugar,
 eat your dinner,
 drink milk,
 light the lamp,
 light the candle,
 bring the shade,
 put out the candle,
 raise the shade,
 don't forget,
 come here,
 come near,
 where do you come from?
 where are you going?
 make ready the tea,
 turn to the right,
 turn to the left,
 go home quickly,

shakar do
apnā khānā kṛā, o.
dūdḥ piyo.
chirāgh jalā, o.
battī jalā, o.
fānūs lā, o.
battī bujhā, o.
fānūs uṭhā, o.
bhūlnā mat.
idhar ā, o.
naẓdīk ā, o.
kahān se ā, e ho?
kidhar jā, oge?
chā banā, o.
dāhine phiro.
bā, eñ phiro.
jald ghar jā, o.

Exercise.—Who is bringing the breakfast? Sir, I have brought the breakfast. What is there to-day for dinner? They eat good bread and drink fresh milk. Have you lighted the candles? Bring us some tea, sugar, bread, and milk very quickly. Where have all the servants gone to? Sir, they have all gone home. When will they come back? When you go there, you will first turn to the left and then to the right. Ask these soldiers of what regiment they are. What is the name of the officer? At what hour to-morrow morning will they march for Dilhī?

LESSON 19.

move straight on,
 call the porters,
 take away the table,
 take away the things,
 raise the table,
 be careful,
 what is your command?
 get ready the carriage,
 it is of no consequence,
 are you at leisure?
 be pleased to forgive me,
 bring a little bread,
 have you made the bed?
 fasten the door,
 they are old,

sīdhe āge chalo.
moṭiyōñ (or kulliyōñ) ko bulā, o.
mez lejā, o.
asbāb uṭhā, o.
mez uṭhā, o.
khabar-dār ho.
āp kā ḥukm kyā hai?
gārī taiyār karo.
kuchh muṣāyaka nahīn.
tum ko furṣat hai?
mujhe mu'āf kijiye.
thorī roṭī lā, o.
bichhaunā bichhāyā hai?
darwāza band karo.
wuh būrhe haiñ.

this is a misfortune,
they are ignorant,
bring my book,
bring my shoes,
go to the market,
bring a little meat,

yih kambakhtī (or āfat) hai.
wuh jāhil haiñ.
merī kitāb lā, o.
merī jūtī lā, o.
tum bāzār jā, o.
thorā gosht lā, o.

Exercise.—Sir, all the porters have come. Tell them to put the things in the carriage. Have you fastened the door of the house? When I shall be at leisure I shall see him. Has the servant brought the meat from the market? Have you put my books on the table? Sir, pray forgive me, I had forgotten. Well, do not forget again. What a great misfortune this is! Sir, I have brought your shoes. I am not at leisure to see him to-day, tell him to come early to-morrow. Who is that old man who is standing near the door?

LESSON 20.

who are you?
why are you come?
you will say something to me,
don't be troublesome,
call my house steward,
order dinner,
I will go out,
bring my clothes,
please come quickly,
repair the warehouse,
bring the newspaper,
is this the very thing?
they are all there,
who is he?
is any one there?
say that again,
how are you?
we shall go to-morrow,
move this way,
move that way,
has the gun fired?

tum kaun ho?
kis wāste ā, e ho?
mujhse kuchh kahoge.
diḡḡ na karo.
mere khānsāmāñ ko bulā, o.
khāne kā hukm do.
maiñ bāhar jā, ūñgā.
mere kapṛe lā, o.
āp jaldī ā, iyeḡā.
koṡhī marammat karo.
akḡbār lā, o.
yih wuhī hai?
wahāñ sabhī haiñ.
wuh kaun kai?
wahāñ ko, ī kai?
wuh phir kaho.
tum kaise ho?
ham kal jā, enḡe.
idhar haṡo.
udhar haṡo.
kyā top dagh-ga, ī?

Exercise.—Who is that man, and why has he come here? Is the newspaper come to-day? Where have you put my clothes? Has the *khānsāmāñ* yet returned from the market? Tell me when he comes back. Sir, the *khānsāmāñ* says there is no good

meat in the market to-day. Carry the books and newspapers to the warehouse. What will he say to you to-morrow? How is he to-day? He says that he is now much better. The gun in the fort is fired every morning at dawn, and also at the end of evening twilight. Such is the custom of this country.

LESSON 21.

send for the palanquin quickly,	<i>pālki jaldī maṅgāo.</i>
has the master risen?	<i>ṣāhib uthe hai?</i>
this is a very fine fruit,	<i>yih bahut khūb mewa hai.</i>
this is wonderful news,	<i>yih 'ajīb khabar hai.</i>
we are hungry and thirsty,	<i>ham bhūkke piyāse hai.</i>
he is a careful man,	<i>wuh hushyār ādmī hai.</i>
they are great rogues,	<i>wuh bare dāghābāz hai.</i>
the whole land is level,	<i>sab zamīn barābar hai.</i>
his heart is grieved,	<i>us kā dil ranjida hai.</i>
is your business now completed?	<i>tumhārā kām ab tamām hu, ā</i>
is the proof of it strong?	<i>uskī dalīl mazbūt hai?</i>
she is very impudent,	<i>wuh barī gustākhi hai.</i>
the sky is quite clear,	<i>āsmān bilkul ṣāf hai.</i>
these are mischievous children,	<i>yih larke naṭkhat hai.</i>
he received great punishment,	<i>us ne barī saza pāī.</i>
they all remained hidden,	<i>wuh sab chippe rahe.</i>
his heart is restless,	<i>us kā dil bekarār hai.</i>
he is a fool,	<i>wuh bewakūf hai.</i>
this paper is moist,	<i>yih kāghaz nam hai.</i>
who is making a noise?	<i>kaun shor kartā hai?</i>
what are you saying?	<i>tum kyā kahte ho?</i>

Exercise.—Sir, the pālki is ready. Bring me some paper, that I may write. Ask that man if his master has yet risen. What is the name of this fruit? Is there much fruit on that tree? I shall come home when I have completed my business. Do not make so much noise there. You said that these men were great liars. You say that you are very careful. The fool says everything that comes into his heart; but whatever comes into the heart of the wise, the same remains hidden. The news from the army this week is by no means favourable. The man who brings the news is a very great rogue, and those who believe him are fools.

LESSON 22.

speaking easy Urdu,	<i>salis Urdu bolo.</i>	<i>[ānā hūā?]</i>
whence are you come?	<i>kahān se āe ho?</i>	<i>(or, kahān se</i>
go away, you have leave,	<i>chale jāo, tumheñ rukhsat hai.</i>	

go not there again,
put us on shore,
who lives there?
go on straightforward,
bring some wine and water,
cool the water well,
the dinner is on the table,
what is your name?
he is very clever,
wake me very early,
it is fair to-day,
he has made confession,
make a signal for coming here,
have patience a little,
send them to my house,
sprinkle a little water,
turn back that leaf,
tie their hands and feet,

*wahāñ phir na jānā.
hamēñ kināre par utāro.
wahāñ kaun rahtā hai ?
sīdhe āge chale jāo,
kuchh sharāb aur pānī lāo,
pānī khūb thandā karo.
khānū mez par āyā.
tumhārā nām kyā hai ?
wuh bahut chālāk hai.
mujhe barī fajar jagāo,
āj dīn sāf hai.
us ne ikrār kiya hai.
yahāñ āne kā ishāra karo.
zarā śabr karo.
unko hamāre ghar bhej-do.
thorā pānī chhirko.
us warak ko ulto
unke hāth pāon bāndho.*

Exercise.—You say that the Hindūstānī language is very easy. He put them all ashore there yesterday. Have you well cooled the wine and the water? Tell me when the dinner is on the table. Why did you not wake me very early, as I told you? If you forget another time, then you will get great punishment. Have they seen our signal for their coming here? Send the wine and water to my house. We do not live there. These boys are very clever. He has made no confession as yet. Who has torn the leaf from my book? The magistrate caused the prisoners to be bound hand and foot.

LESSON 23.

put those rupees in the bag,
there is a fakir at the door,
he is very intelligent,
this is very good bread,
come back this way,
move a little slower,
come, take off my boots,
come out of the house,
wash your hands and face,
he has many friends,
what benefit will there be in that?
they have suffered much sorrow,

*un rupaiyā ko thailī meñ bharo.
darwāze par ek fakīr hai.
wuh barā 'ākil hai.
yih bahut achchhī roti hai.
isī taraf lautīye.
zarā aur āhista chalo.
āo moze utāro.
ghar se nikal āo.
apne hāth muñh dho-lo.
uske bahut dost haiñ.
us meñ kyā fāida hogā ?
unhon ne bahut ranj uṭhāyā.*

he has got a long beard,
 what bird is this?
 he is a great drunkard,
 they are decidedly guilty,
 whose field is this?
 there are many flies here,
 they have great prudence,
 how many people were present?

uskī baṛī dāṛhī hai.
yih kaunsī chiriyā hai?
wuh barā sharābī hai.
wuh yakīnan kusūr wār haiñ.
yih khet kis kā hai?
yahāñ bahut makkhiyāñ haiñ.
unko baṛī dūr-andeshī hai.
kitne ādmī hāẓir the?

Exercise.—How many rupees are there in the bag? Bring water, that I may wash my hands and face. I have suffered much sorrow on your account. What is the name of this fine bird? These flies give me much trouble. That fakir has a very long beard. Give him a rupee and tell him to go away. Tell him that if he makes such a noise another day I will punish him severely. Where do your friends live? Are all the people present to-day? His friends afford him one hundred rupees a month. That man is quite innocent. There are many very fine trees in that field. These men never speak the truth; I cannot place any reliance upon what they tell me.

LESSON 24.

there is no oil in the lamp,
 pray give me a sample,
 this is a mere stratagem,
 where is his shop?
 have you got a rope?
 the king sat upon the throne,
 his voice is good,
 what sort of animal is this?
 what is your advice?
 what is your age?
 send the palki near me,
 give me the whip and hat,
 bring water for washing the
 hands,
 how is your health?
 give me the tooth-brush and
 powder,
 bring a suit of clothes,
 bring ink, pen, and paper,
 whose horse is that?
 who is that European?

chirāgh meñ tel nahīñ.
mujhe ek namūna dījiye.
yih faṭaṭ hīla hai.
uskī dūkān kahāñ hai?
tumhāre pās rassī hai?
bādshāh takht par baiṭhā.
uskī āwāz achchhī hai.
yih kaisā jānwar hai?
tumhārī kyā ṣalāḥ hai?
tumhārī 'umr kyā hai?
pālki mere pās bhejo.
chābuk aur ṭopī do.
hāth dhone ko pānī lāo.
mizāj āpkā kaisā hai?
miswāk aur manjan do.
ek jorā kaprā lāo.
dawāt kalam aur kāghaz lāo.
wuh kis kā ghorā hai?
wuh gorā kaun hai?

Exercise.—One day, in the summer season, a king and his son went a-hunting. When the air became very hot, then they placed each his cloak on the back of a certain jester. The king, having laughed, said, "Now, O jester, there is an ass's burden on thy back." The jester gave answer, "Verily, your Majesty, I bare the burdens of two asses."

LESSON 25.

whose house is this ?
this soil is barren,
they are very avaricious,
this rupee is adulterated,
its shape is bad,
the English language is difficult ?
brush off the spider's web,
what fault has he committed ?
there is much dew on the grass,

now they are very helpless,
what business are you doing ?
there is no end of his chattering,
they made much apology,
my parents have gone to their
house (other people's house),
there are many fruits in that
garden,
I have a headache,
where did you hear this news ?
it is late, let us depart,

yih kis kâ ghar hai ?
yih zamîn ūsar hai.
wuh baṛe hirsī haiñ.
yih rūpiyâ khotâ hai.
uskî shakl kharâb hai.
aṅgrezī zabân mushkil hai ?
makrī kâ jâlâ chhurâ dâlo.
usne kyâ takṣīr kī hai ?
ghâs par bahut shabnam (or
os) hai.
ab wuh bahut lâchâr haiñ.
tum kyâ kām karte ho ?
uskî bakwâs kī intihâ nahīñ.
unhoñ ne bahut 'uṛ kiyâ.
mere mâ bāp unke ghar gaye
haiñ.
us bāgh meñ phal bahut haiñ.
mujhe dard-i-sar hai.
tum ne kahāñ yih khabar sunī ?
der hūī, ham rukṣat hoñ.

Exercise.—They thus say, that in a certain house a tiger and a man saw a picture, in which the man was drawn as victorious and the beast subdued. The man said to the tiger, "Dost thou see the bravery of the man, how he has overcome the tiger?" The tiger gave answer, "The painter was a man; if a tiger had been the painter, then the drawing would not have been in this manner."

LESSON 26.

he has a liver complaint,
this is a fine season,
sow that seed in the garden,
he has a toothache,

us ko jigar kī bīmārī hai.
yih achchhâ mausam hai.
us bij ko bāgh meñ boṛo.
us ke dānt meñ dard hai.

there are many playthings in the bazaar,	<i>bāzār men bahut khilone haiñ.</i>
what is your occupation?	<i>tumhārā kyā peshū hai ?</i>
this translation is very good,	<i>yih tarjuma bahut khūb hai.</i>
his case will come on to-day,	<i>us kā muqaddama āj hogā.</i>
your watch goes well,	<i>tumhārī gharī achchhī chaltī</i>
this is a wax candle,	<i>yih mom kī battī hai. [hai.</i>
how much is the fare of the boat?	<i>nā, o kī kitnā bhārā hai ?</i>
what o'clock is it?	<i>kai baje haiñ ?</i>
brush my hat and coat,	<i>merī topī aur koṭ jhāro.</i>
what is the fare for a day?	<i>ek din kā bhārā kyā hai ?</i>
lift up the blinds, take away the dishes,	<i>jhilmil uṭhā, o, bartan lejā, o.</i>
place my watch on the table,	<i>hamārī gharī mez par rakkho.</i>
this fruit is very acid,	<i>yih phal barā khaṭṭā hai.</i>
why are you angry?	<i>tum kyon ghūṣṣe hote ho ?</i>

Exercise.—One day a stag, from fear of the hunters, having fled, entered within a certain cave. There a large tiger having gone, seized and began to eat the stag. At the time of dying, that helpless animal said in his own heart, "Alas, what a great misfortune is mine! I fled hither from fear of man, and now I have fallen into the claws of an animal whose cruelty is even greater than man's."

LESSON 27.

this is a very difficult business,	<i>yih barā mushkil kām hai.</i>
they are very artful,	<i>wuh barē hīle-bāz haiñ.</i>
that is a very beautiful garden,	<i>wuh bahut khūbsūrat bāgh hai.</i>
this cloth is very coarse,	<i>yih kaprā barā moṭā hai.</i>
are you fit for the business?	<i>kyā, tum us kām ke lā, ik ho ?</i>
it is colder to-day than yesterday,	<i>kal se āj sardī ziyāda hai.</i>
this line is better,	<i>yih saṭar bihtar hai.</i>
his heart is very sorrowful,	<i>uskā dil barā ghamgīn hai.</i>
she is dumb and deaf,	<i>wuh gūngī aur baharī hai.</i>
this story is all a lie,	<i>yih kiṣsa bilkul jhuṭh hai.</i>
these are fine raisins,	<i>yih bahut khūb munakṅkā hai.</i>
he has a large house,	<i>uskā bahut barā makān hai.</i>
this room is well lighted,	<i>yih kamarā khūb raushan hai.</i>
this room is very lofty,	<i>yih kamarā bahut ūnchā hai.</i>
how long is this cloth?	<i>yih kaprā kitnā lambā hai ?</i>
these are very wicked children,	<i>wuh bahut sharīr larke haiñ.</i>

his disposition is cruel,
they are lazy and negligent,
they are of very stern disposition.

iskā mizāj be-rahm hai.
wuh sust aur ghāfil haiñ.
wuh barē sakht-mizāj haiñ.

Exercise.—In a dark night a blind man, having taken a lamp in his hand, and a jar on his shoulder, was going along in the market. Somebody said to him, "O fool! in thy eyes day and night are alike; of what use is a lamp to thee?" The blind man, having laughed, said, "O you great blockhead! do you imagine that the lamp is for my benefit? No, it is entirely on thy account, that thou mayest not break my jar amidst the darkness."

LESSON 28.

this pen is too soft,
this paper is very coarse,
this letter is ill-shaped,
you speak very slowly,
can you speak English?
descend, otherwise you will fall,
you must go with me,
take away this bundle,
it is cloudy, yea it rains a little,
see, has it cleared up a little?
we know it all,
they know a great deal,
he gave me much trouble,
why do you laugh without cause?

yih kalam bahut hī narm hai.
yih kāghaz bahut motā hai.
yih harf bad-ṣūrat hai.
tum bahut āhista bolte ho.
tum āngrezī bol-sakte ho?
utro, nahīñ to giroge.
hamāre sāth tumheñ jānā hogā.
is gathrī ko le jāo. [haiñ.
badlī hai, balki kuchh būndēñ
dekho, āsmān kuchh khulā hai?
ham yih sab jānte haiñ.
wuh bahut kuchh jānte haiñ.
usne ham ko barī taklīf dī.
be-sabab kyūñ hañste ho?

they have annoyed us very much,
this is not my house,
allow me to smell that flower,
apply oil to that chair,
open the lock of that door,

unhoñ ne ham ko bahut dikk kiyā hai.
yih ghar merā nahīñ hai.
wuh phūl mujhe sūñghne do.
us chaukī meñ raughan malo.
us darwāze kā kufī kholo.

Exercise.—A very poor man went to a very rich man and said, "We are two sons of Adam and Eve (*Ādam o Hawā*), therefore we are brothers; you are very rich and I am very poor; give me a brother's share." The rich man, on hearing this, gave to the poor man one *kaurī*. The poor man said, "Oh, sir! why do you not bestow upon me a brother's share?" He replied, "Be content, my good friend; if I give all my poor brothers one *kaurī* each, I shall not have any remaining."

LESSON 29.

some of our soldiers have been wounded,	<i>hamāre ba'ze sipāhī zakhmi hūc.</i>
beat that lazy boy,	<i>us sust larke ko māro.</i>
dig up that underwood,	<i>us jangal ko khod-dālo.</i>
having said this, he departed,	<i>yih kahkar wuh chalā-gavā.</i>
wring the moisture from the clothes,	<i>kapre kā pānī nichor-dālo.</i>
they sleep carelessly (soundly),	<i>wuh be-khabar sote haiñ.</i>
what is the amount of your bill?	<i>tumhārā hisāb kitne kā hai ?</i>
a wasp has stung me,	<i>mujhe ek bar ne dañk-mārā hai.</i>
what is the tonnage of this ship?	<i>is jahāz meñ kitne bojh ki samā,ī hai ?</i>
what need is there of so much care?	<i>itnī ihtiyāt kī kyā hājat ?</i>
what is the price of these things?	<i>in chīzon kī kyā kīmat hai ?</i>
what is the depth of this tank?	<i>yih tālāb kitnā gahrā hai ?</i>
what is the difference between these two?	<i>in donoñ meñ kyā farq hai ?</i>

Exercise.—A person went to a scribe, and said unto him, "Write a letter for me." He said, "There is a pain in my foot." The man said, "I do not wish to send you anywhere, why are you making this unreasonable excuse?" The scribe replied, "You are speaking the truth; but when I write a letter for any person, then I am always sent for to read it; for nobody else is able to read my handwriting."

LESSON 30.

this army does not know its drill,	<i>yih fauj karwā'id se wākīf nahīñ.</i>
between you two what fighting is there?	<i>tum donoñ meñ kaisī larā,ī hai ?</i>
in this book how many chapters are there?	<i>is kitāb meñ kitnī fasleñ haiñ ?</i>
on these goods is there any discount?	<i>is asbāb par kuchh dastūrī hai ?</i>
the drum beats every day in the fort,	<i>tambūr kila meñ har roz bajtā hai.</i>
this boy is much loved by us,	<i>yih lar kā hamārā bahut piyārā hai.</i>
in this tank are there any fish?	<i>is tālāb meñ kuchh machhliyañ haiñ ?</i>

make a hole here in the earth, *yahān zamīn meñ ek sūrākh*
karo.
 I caught a fish with a rod, *ham ne bansī se ek machhlī*
pakrī.
 this cow has no horns, *is gāḥ ke sīng nahīn haiñ.*
 of what kind is this cloth ? *kis kism kā yih kaprā hai ?*
 do you intend going to Europe ? *wilāyat jāne kā tumhārā irāda*
hai ?
 hang up this lamp in the hall, *yih lamp dālāñ meñ laṭkā do.*
 do you go by land or by water ? *tum khushkī jā,oge yā tarī ?*

Exercise.—A certain hare, having gone to the presence of the tigress, said to her, "O tigress, of me every year there are many young ones, but of you, during the whole of your life, there are no more than two or three." The tigress, having smiled, replied, "What you say is very true: of me, indeed, there may be only one young one in all my life, but that one is a tiger."

LESSON 31.

there is no lock to your box, *tumhāre sandūḳche meñ tālā*
nahīn hai.
 there is much mud on the river
 side, *daryā ke kināre-par barī*
kīchar hai.
 how many passengers were in
 that vessel ? *kitne musāfir us jahāz meñ the ?*
 the whole room was scented, *sārā kamrā khushbū se mu'at-*
tar hū,ā.
 are you the owner of this house ? *tum is ghar ke mālik ho ?*
 from idleness is loss, *sustī se ziyāñ hai.*
 such as you will do, so will you
 find, *jaisā karoge waisā pā,oge.*
 resignation is the best com-
 panion, *bihtar sāthī ṣabr hai.*
 this world is the house of deceit, *dunyā fareb kā ghar hai.*
 the fruit of rashness is repent-
 ance, *jaldī kā phal pashemāñī hai.*
 patience is an excellent quality, *ṣabr achchhī khaṣlat hai.*
 temperance is excellent physic, *parhez barī dawā hai.*
 hearing is better than speaking, *sunnā bihtar hai kahne se.*
 from labour results greatness, *mīḥnat se barā,ī mīltī hai.*

Exercise.—A certain old woman had a goose which every day used to lay an egg of gold. One day the old woman thought in her own mind, thus ; " If I increase the food of this goose,

then she will every day give two golden eggs." Having thus determined, the old woman began to give the goose every day as much food as she could eat. Now, after some days the goose, having become very fat, gave no more eggs.

LESSON 32.

such as you speak so will you	<i>jaisā kahoge waisā sunoge.</i>
hear,	
this world is the harvest for the	<i>dunyā ākhirat ki khetī hai.</i>
next,	
contentment is the key of re-	<i>ḡanā 'at ārām kī kunjī hāi.</i>
pose,	
to be ignorant is death to the	<i>zindoñ ke liye jihālat maut</i>
living,	<i>hai.</i>
moderation in everything is	<i>i'tidāl har chiz meñ bihtar</i>
best,	<i>hai.</i>
to the wise a hint is enough,	<i>'āqil ko ishāra bas hai.</i>
death laughs at expectations,	<i>ummedoñ par maut hañstī hai.</i>
assist your brother in distress,	<i>tañgi meñ apne bhāī kī ma-</i>
	<i>dad kar.</i>
very frequently medicine is	<i>akṣar aukāt dawā bīmārī hotī</i>
sickness,	<i>hai.</i>
man becomes known from his	<i>ādmī chalan se pahchānā jātā</i>
conduct,	<i>hai.</i>
from prohibition desire in-	<i>man' karne se chāh barhtī hai.</i>
creases,	
fortune does not increase with	<i>dānā,ī se rozī nahīn barhtī.</i>
wisdom,	

Exercise.—One day a large bull was grazing in a field, when a conceited fly came and sat on one of his horns. The fly began to say in her own mind, "I am very heavy, and if I remain here, assuredly the bull will not be able to lift his head from the ground." Then the fly said aloud, "O bull, I am afraid I am giving you great inconvenience; if so it be, then speak out, and I will immediately depart." The bull answered, "O fly, be not uneasy on my account, for I was not in the least aware of your being there till you spoke to me."

LESSON 33.

during this month much rain	<i>is mahīne meñ pānī bahut</i>
fell,	<i>barsā.</i>
send a servant there,	<i>ek naukar wahāñ bhej-do.</i>
sit under this tree,	<i>is darakh̄t ke tale baiṭho.</i>

what is the price of these pearls?
how heavy will this stone be?
what is the name of this village?
bring the riding-horse,
brush the mosquito-curtains
well, so that no mosquito
may remain,
clean the shoes well,
we ought to be benevolent,

we have fallen into great diffi-
culties,
many ships have been damaged
by the storm,
he every day drinks new milk,
to sit still is better than quar-
relling,
grind this wheat in the mill,
do you know who is his agent?

*īn motiyon kī kyā kīmat hai ?
yih patthar kitnā bhārī hogā ?
is gāon kā nām kyā hai ?
sawārī ke ghore ko hāzīr karo.
masahrī khūb jhāro ki koī
machchhar na rahe.*

*jūtī achchhī tarah saf karo.
ham ko chāhiye kī rahm-dil
hon.
ham barī mushkilon mein parē
haiñ.
tufān se bahut jahāz tabāh
hūe.
wuh har roz tāza dūdh pītā hai.
chupke baithnā bihtar hai
larne se.
chakkī mein is gehūn ko pīso
tum jānte ho uskā gumāshtha
kaun hai ?*

Exercise.—A man went, for the purpose of seeing a certain person, to his house, at the time of midday. That person, from his own house, saw the man coming, and said to his servants, "When he asks where the master of the house is, you will say that he is now gone to dine with some one." In the meanwhile, the man having arrived, asked, "Where is the master of the house?" They said, "Our master is gone out." The man said, "A great fool he is to have gone out of his house in the midst of such heat." The master of the house, having put his head out of the window, said, "You are a very great fool to wander about at this time: for I have been all day in my own house."

LESSON 34.

buy two candlesticks for me,
this cat has large claws,
take away this counterpane
into the other room,
is this place in the district of
Calcutta?
I will show you a beautiful
picture,

*do sham'dān mere wāste mol-lo.
is billī ke barē barē changul
haiñ.
dūsre kamre mein is palang-
posh ko le jāo.
yih jagah Kalkatte ke zīle'
mein hai ?
main tum ko ek khūbśurat
taswīr dikhāūngā.*

your signature is necessary to this bond,	<i>is tamassuk par tumhāre dast- khat̃ zarūrī haiñ.</i>
to-day there is a guest in their house,	<i>āj unke ghar meñ ek mihmān hai.</i>
who is this boy's guardian?	<i>is laṛke kā murabbī kaun hai?</i>
it is very late, permit us to go home,	<i>bahut der hū, ham ko ghar jāne do.</i>
in this affair there is much cruelty,	<i>is kām meñ baṛī be-murūwatī hai.</i>
they commit oppression of every sort,	<i>wuh har tarah kā zulm karte haiñ.</i>
we have at present a long journey,	<i>hamen is waqt dūr kā safar darpesh hai.</i>

Exercise.—A certain feeble old man, having gathered a load of wood (literally sticks) in a forest, was carrying it to his own house. After having gone some distance, the old man became very tired, and having thrown down the burden from his shoulder on the ground, he began to cry out, "O Angel of Death, deliver me from this misery!" At that very instant the Angel of Death stood before him, and said, "Why have you called me, and what do you want with me?" On seeing this frightful figure, the old man trembling, replied, "O friend, be pleased to assist me, that I may lift once more this burden upon my shoulder: for this purpose only have I called you."

LESSON 35.

have you a glass for holding the medicine?	<i>tumhāre pās shīshī dawā,ī rakhne kī hai?</i>
man has reason, a brute none,	<i>'aql ādmī ko hotī hai, jānwar ko nahīñ.</i>
please give me a letter of intro- duction,	<i>ek sifārish kā khatt mujhe 'ināyat kijiye.</i>
why do you write with a bad pen?	<i>tum kis wāste bure kalam se likhte ho?</i>
of these two which is the best?	<i>in donoñ meñ se kaun achchhā hai?</i>
I will take the business from you and give it to him,	<i>main tum se kām lūngā aur use dūngā.</i>
your going there is not neces- sary,	<i>tumhārā jānā wahāñ kuchh zarūr nahīñ.</i>
he is well versed in this science,	<i>is 'ilm se wuh khūb wāqif hai.</i>

he is very learned and intelligent,	<i>wuh barā dānā aur 'aḳlmand hai.</i>
this will be best of all,	<i>yih sab se bihtar hogā.</i>
tell me what he is saying,	<i>kaho to wuh kyā kahtā hai.</i>
tell the groom to get the horse ready,	<i>sā, is se kaho ghoṛā taiyār kare.</i>

Exercise.—In the country of Kashmir a certain merchant had an Abyssinian slave whose skin was as black as charcoal. One day in the winter season the slave took off his clothes, and having taken up some snow he began, with great labour, to rub it on his body. During this his master came that way, and having seen this curious circumstance, said, "What are you doing here?" The slave answered, "I am rubbing my body with snow so that I may become white like the people of this country." His master, laughing, said, "O fool, do not labour in vain; your body may, indeed, dissolve the snow, but your skin will not thereby become white."

LESSON 36.

I also wish to go out,	<i>main bhī bāhar jānā chāhtā hūn.</i>
why do you climb the tree?	<i>darakht par kyon chāḥte ho?</i>
when will you be able to depart?	<i>tum kab tak chal-sakoge?</i>
is the saddle on the horse or not?	<i>ghoṛe par zīn bāndhā hai kī nahīn?</i>
we will return in a few minutes,	<i>ko, i dam mein ham phir āwenge.</i>
if dinner be ready, bring it,	<i>khānā taiyār ho to lāo.</i>
give my compliments to your master,	<i>hamārā salām apne ṣāhib ko kaho.</i>
do you know this man?	<i>is ādmī ko tum jānte ho?</i>
he has amassed much wealth,	<i>usne bahut daulat jam' kī hai.</i>
come, let us two have some talk,	<i>āo, ham tum kuchh bāt chīṭ karen.</i>
will one horse be able to draw so great a weight?	<i>ek ghoṛā itnā bojh khaiñch-sa-kegā?</i>
you go on, we are coming,	<i>tum āge jāo ham āte haiñ.</i>
these things are come from Europe,	<i>yih chīẓen wilāyat se ā, i haiñ.</i>
where shall we pass the night?	<i>āj kī rāt ham kahāñ raheñge?</i>
we have no time to play at present,	<i>ham ko furṣat abhī khelne kī nahīn hai.</i>

Exercise.—One day an ox was grazing in a field in which several young frogs were playing. By chance one of the young frogs was crushed under the foot of the ox and died. The other frogs having seen this went home, and having told their mother what had occurred, they then said, "O mother, we never before saw so large an animal." On hearing this, the old frog, having distended her belly very much, said, "Is he as large as this?" The young ones replied, "Assuredly, he is much larger than that." She then, having distended herself twice as much, said, "Is he so large?" They answered, "O mother, he is a thousand times larger." The old frog, however, through pride, continued to distend her body more and more, till at last her skin burst, and she died.

LESSON 37.

he has scalded his foot,	<i>uskā pā,ṇ jhulas gayā.</i>
all these knives are rusty,	<i>yih sab chhuryān zang-āluda haiṇ.</i>
these children are screaming	<i>yih larke tamām din chillāyā</i>
all day,	<i>karte haiṇ.</i>
we were seeking for this all	<i>ham isko tamām din dhūndte</i>
day,	<i>the.</i>
have you sealed your letter?	<i>tum ne apne khatt par muhr kī</i>
	<i>hai?</i>
our house is shaded with trees,	<i>hamārā ghar darakhṭon ke sāye</i>
	<i>meṇ hai.</i>
it is raining, give us shelter,	<i>pānī barastā hai, ham ko panāh</i>
	<i>do.</i>
go forward there, and stand	<i>wahān barhke jā,ṇ aur khare</i>
still,	<i>raho,</i>
bring out these things from the	<i>pālkī meṇ-se yih chīzeṇ uthā</i>
pālkī,	<i>lā,ṇ.</i>
speak loud, then I shall hear	<i>baland āwāz se bolo to main</i>
you,	<i>sunūṇ.</i>
what do you call that in	<i>usko Hindī zabān meṇ kyā</i>
Hindūstānī?	<i>kahte ho?</i>

Exercise.—In the house of a certain person a bag of rupees was stolen. The owner of the money gave information to the judge of that city. The judge immediately called before him all the people of the house, but after much investigation he was unable to detect the thief. At last he said to them, "This night I will give each of you a stick one cubit in length, and it will so happen that the stick of him who is the thief will become one

inch longer than those of the rest." Having thus spoken, the judge gave each a stick and dismissed them. During the night the thief, being afraid, said to himself, "If I cut off one inch from my stick, in the morning it will be of the same length with the rest." Thus having considered, he cut off an inch from his stick, and next day attended, along with the others. The judge, having looked at the sticks, thus discovered the thief.

LESSON 38.

set up something as a shelter	<i>kuchh dhūp kī āṛ ke waste</i>
from the sun(shine),	<i>kharā karo.</i>
he agreed with me this time,	<i>is waqt wuh mere sāth muttafīk</i>
	<i>hai.</i>
exercise yourself in writing and	<i>tum likhne aur parhne kī</i>
reading,	<i>mashk karo.</i>
on hearing this news they were	<i>yih khābar sunke wuh bahut</i>
much frightened,	<i>ḍar-ga.e.</i>
how much indigo will this chest	<i>kitnā nīl is ṣandūk meñ samā-</i>
contain?	<i>egā?</i>
they are all offended with one	<i>wuh sab ek dūsre se khafū haiñ.</i>
another,	
tell the coachman not to drive	<i>gārībān se kaho kī itnā tez na</i>
so fast,	<i>hāñke.</i>
we have escaped from the hands	<i>ham dushman ke hāth se bach-</i>
of the enemy,	<i>ga.e.</i>
the whole city has been flooded,	<i>tamām shahr meñ sailāb āgayā</i>
	<i>hai.</i>
put these two trays close	<i>in donoñ kishtiyon ko pās pās</i>
together,	<i>rakkho.</i>
with this our joy will be	<i>is se hamārī khushī ziyāda</i>
increased,	<i>hogī.</i>

Exercise.—A certain person having a pain in the stomach went to a physician and said, "For God's sake, doctor, give me some physic, otherwise I die from a pain in the stomach." The doctor asked him what he had eaten that day. The man said, "Merely a piece of burnt bread." On hearing this the doctor said, "Let me look at your eyes." Then, having called one of his servants, he said, "Bring me the medicine for the eyes." The sick man, on hearing this, screamed out, "O doctor, is this a time for your joking? I am dying from a pain in the stomach, and you talk of medicine for the eyes. What connection is there between medicine for the eyes and a pain in the stomach?" The doctor replied, "I wish, in the first place, to make your eyes sound, for it is evident that you are unable

to distinguish between black and white, otherwise you would never have eaten burnt bread."

LESSON 39.

we have much reduced our	<i>ham ne apnā kharch bahut</i>
expenditure,	<i>kam kardiya hai.</i>
this money must be sent back	<i>yih rūpai us ko zarūr wāpas</i>
to him,	<i>karne honge.</i>
the commander-in-chief has	<i>sipah-sālār ne ek sipāhī ko</i>
pardoned a soldier,	<i>mu'āf kiya.</i>
rule your paper, then write,	<i>apne kāghaz par mistar karo,</i>
	<i>tab likho.</i>
all the people have died with	<i>sab ādmī māre bhūkh ke mar-</i>
hunger,	<i>ga'e haiñ.</i>
they have fallen one upon	<i>wuh ek dūse par gir-pare.</i>
another,	<i>[baṭo.</i>
splice these two ropes together,	<i>in donoñ rassiyoñ ko milākar</i>
they live in great affliction, or	<i>wuh barī taklīf se guzrān</i>
through much toil,	<i>karte haiñ.</i>
he has built a house on the	<i>us ne Gangā ke kināre ek</i>
bank of the Ganges,	<i>makān banāya hai.</i>
he drove the carriage two kos,	<i>do kos gārī ko hañkāya thā ki</i>
when one of the wheels broke,	<i>ek pahiyā ṭuṭ-gaya.</i>

Exercise.—Two women were quarrelling with one another about a child, and neither of them had any witness. Having gone before the judge, the one continued saying, "The child is mine"; and the other also was saying, "The child is mine, O your worship, give me justice." The judge, being helpless, sent for the executioner, and said to him, "Of this child make two pieces, and give one to each of these women." On hearing the order of the judge, the executioner drew the sword; and was about to cut the child in two. During this, one of the women stood still, and said nothing, but the other woman, weeping aloud, said, "O sir, do not kill my child; if such is justice, I give up my claim. For God's sake give her the child." On hearing this, the judge became convinced that this indeed was the real mother. To her he gave up the child; and to the other woman having given punishment, he ordered his people to expel her from the country.

LESSON 40.

why should we run away, there	<i>ham kyūñ bhāgeñ, yahāñ kuchh</i>
is no danger here?	<i>khāuf nahīñ ?</i>

he has abandoned his late friends,
they went to Europe six months ago,
on hearing a statement of this sort, they began to laugh,
gardener, sow the seed of this flower in the garden,
he has taught us with great labour,
by the grace of God we have found repose,
it is very cloudy, perhaps it will rain much,
he has amassed much wealth and property,
in this house there is a hall and three rooms,
how long is it since you received this news?

usne apne agle doston ko chhoṛ-diyā.
chha mahīne hūṛe ki wuh wilāyat gaṛe.
is-ṭarāḥ kī bāt sunke wuh haṁsne lage.
mālī, is phūl kā bīj bāgh meṁ bo.
usne barī miḥnat se ham ko sikhāyā hai.
khudā kī mihrbānī se ham ne āram pāyā.
bahut abr chhāyā hai, shāyad pānī khūb barsegā.
usne bahut māl aur matā' jam' kiyā hai.
is ghar meṁ ek dālān aur tīn kamre haiṁ.
kitne dīn hūṛe ki tum ne yih khabar pāī?

Exercise.—A fox having seen a crow sitting on the branch of a tree, with a fine piece of cheese in his mouth, began to think in her own heart, "How shall I get this delicious morsel into my own possession?" She then said aloud, "O Master Crow, I am quite delighted to see you this morning: your elegant figure and black feathers have entirely fascinated my heart. Will you sing to me one of your charming songs, so that the pleasure of my ears may be like that of my eyes?" On hearing this flattery, that foolish crow opened his mouth that he might show his skill in music. As soon as he opened his mouth to sing, the piece of cheese fell upon the ground. The fox immediately seized it, and walked away, saying, "My dear friend, your voice is a little out of tune to-day: pray remain silent till I have gone some distance. In the meantime, receive this advice of mine—Never pay any attention to the words of those who flatter you."

LESSON 41.

they live with their parents,
we have taken a walk on the bank of the river,

wuh apne mā bāp ke sāth rahte haiṁ.
ham ne daryā ke kināre sair kī hai.

for how much will you sell (this) to my master?	<i>ise kitne ko mere khāwind ke hāth bechoge?</i>
is there anything to be had there for eating and drinking?	<i>wahān kuchh khāne pīne ki chīz millī hai?</i>
are you at all aware where they are gone?	<i>tum ko kuchh ma'lūm hai ki wuh kahān gaye haiñ?</i>
remain here until we return,	<i>yahīñ thāhro jabtak ki ham phir āēñ.</i>
the knife fell from my hand into the river,	<i>mere hāth se chhurī daryā mein gir-parī.</i>
in speaking Hindūstānī, our general fault is in not pronouncing each individual letter fully,	<i>Hindūstānī zabān bolne mein hamārā kuṣūr akṣar yihī hotā hai, ki jude jude harfon kā pūrā talaffuẓ nahīñ karte haiñ.</i>
a man who cannot speak the language of the people among whom he sojourns may sometimes be in danger of starving,	<i>jo shakhs un logon kī zabān na bol-saktā ho ki jin ke sāth būd o bāsh kare, use bā'ze wakt bhūkhe marne kā āndesha hai.</i>
he tells you to speak to him in his own language,	<i>wuh tum se kahtā hai ki merī zabān mein mujh se bolo.</i>

Exercise.—A certain washerman had an ass, which he used to let go in a garden for the purpose of grazing. The people of the garden used to beat the ass, and drive him away from thence. One day the washerman fastened around him a tiger's skin, and said, "At the time of night go you into the garden to graze, and do not make any noise." Even so every night the ass in the tiger's skin used to go into the garden. Whenever the people saw him by night, they used to think for certain that this was a tiger. One night the gardener himself saw him, and from fear he went up into a tree. In the meantime, another ass which was in that neighbourhood made a noise, and the ass of the washerman, on hearing that, also raised his voice, and began to bray in the manner of all asses. The gardener, on hearing his noise, discovered what he was. He came down from the tree, and having thoroughly beaten the ass, he drove him out of the garden. Hence, on this subject the wise men have said, "for asses' silence is best."

SECTION III.

The Exercises in this Section become progressively more difficult than any of the foregoing. As a preparatory step, the student ought to have read at least one-quarter of some well-known modern textbook, in addition to some good Hindūstānī Grammar. For further materials in this useful department he may have recourse to any amusing Oriental tales, such as those of the Arabian Nights Entertainments, etc. It is to be presumed, also, that he is possessed of a dictionary, in case all the words should not be found in Part II at the end of this work.

LESSON 42.—ON BREAKFAST.

get the breakfast equipage ready,	<i>ḥāẓrī kā sāmān taiyār karo.</i>
toast some bread, and butter it properly,	<i>kuchh roṭī seṅko, aur us par achchhī ṭarah makkhan lagāo.</i>
does the water boil?	<i>pānī khaultā hai?</i>
give me a clean cup and saucer,	<i>ek ṣāf piyālī aur tashtarī mujhe do.</i>
give that gentleman another cup of tea,	<i>ek aur piyālī chā kī un* ṣaḥīb ko do.</i>
make it strong enough; and by putting in it plenty of milk and sugar you will always make it good, provided the water be actually boiling,	<i>khūb use karā karo, aur us meñ bahut sā dūdh aur miṣrī milāne se hamesha achchhī banegī, basharṭe kī pānī khūb khaultā ho.</i>
bring the cold meat, fowl, tongue, salt fish, mango-fish, rice, and split peas in the twinkling of an eye,	<i>thandhā gosht, murghī, jībḥ, namkīn-machhlī, tapsi-machhlī, khushka aur dāl, pal-mārte lāo.</i>
give me a cup of coffee and a little more sugar,	<i>ek piyālī kahwa mujhe do aur thoṛī sī shakkar ziyāda do.</i>
boil some eggs, but do not let them get hard,	<i>kuchh ande ubālo, par unheñ sakht hōne na do.</i>
set the egg-cups and salt-cellar on that side, and the teapot and coffee-pot here.	<i>andon ke piyāle aur namakdān us ṭaraf rakkho, chā, edān aur kahwe-dān yahāñ.</i>

* Here *us* has been turned into respectful plural *un*.

what a blockhead you are to
require repeated orders for
such things !

bring bread, biscuit, sweet-
meats, cake, etc.,

you know I cannot drink tea
without cream,

the bread is very bad, and full
of sand,

discharge the baker if he ever
dare to send such bread
here,

the water with which this tea is
made has not been boiling ;
it has no taste at all,

these eggs are not fresh ; from
whom have you brought
them ? Never bring any to
the table but those that are
laid at home,

*tum kyā aḥmak ho ! kī aisī
chīzōñ ke wāṣṭe tum ko bār-
bār ḥukm chāhiye.*

*roṭī, biskut, miṭhāī, kek, wa-
ghaira lāo.*

*tum jānte ho kī main malāī
biḡhair chā nahīñ pī-saktā.*

*roṭī nihāyat burī, aur bālū
bharī hūī hai.*

*nān-bāī ko jawāb de denā agar
kabhī wuh aisī roṭī bhejne
kī jur'at kare.*

*jis pānī se yih chā banāī gaī
hai wuh khaultā na thā ; is
meñ lazzat muṭlak nahīñ.*

*yih ande tāze nahīñ, kīs-se tum-
ne liye haiñ ? gharailū andōñ
ke siwā, aur kuchh habhī
mez-par mat lāo.*

Exercise.—One night a *ḡāzī* found in a book that whoever has a small head and a long beard is a fool. The *ḡāzī*, having a small head and a long beard, said to himself, "I cannot increase the size of the head, but I will shorten the beard." He sought for scissors, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp : when the hair took fire, the flames reached his hand ; upon which, letting go his hold, the beard was entirely consumed, and the *ḡāzī* overwhelmed with shame, as it verified what was written in the book.

LESSON 43.—ON DINNER.

tell the cook to have the dinner
ready at three o'clock,

sir, dinner is ready,

where is the soup and the
soup-spoon ?

bring a hot-water plate,

some bread, potatoes, greens,
cabbage, cauliflowers, tur-
nips, carrots, cucumbers,

*bāwarchī se kaho kī tīn baje
khānā taiyār rahe.*

ṣāhib, khānā taiyār hai.

*shorbā aur shorbā pīne kā
chamcha kahāñ hai ?*

garm pānī kā bāsan lāo.

*kuchh roṭī, ālū, sāg, karm-
kalla, phūl-kobī, ṣhalgham,
gājar, khīre,*

let me have a clean plate, knife, fork, spoon, salt, mustard, vinegar, pepper, horse-radish, oil, and everything of this sort.

let me have of every sort of vegetable on the table, and tell me the name of each.

what do you call that vegetable?

get one dressed for me every day, and tell me the name of each as I eat it, till you see I can call for everything of this sort by its proper name,

do so with everything else, as this will be a capital plan for learning and digesting this useful tongue, being at once a meal and a lesson,

bring some beef, mutton, veal, fish, fowl, and venison,

can you dress Hindūstānī dishes well?

what fruits are in season now? bring me some of each sort,

to-morrow we shall dine in the country, send everything in time,

will this meat keep so long in this weather?

now you may all depart, you have leave,

ek sāf rikābī, chhurī, kāntā, chamcha, namak, rā,ī; sirka, mirch, sahajnā, tel, aur sab chīzen isī tarah-kī mujhe do.

mez par har ek tarah kī tarkārī kuchh kuchh rakho, aur ek-ek kā nām mujhe batāo. us tarkārī-ko kyā kahte ho ?

har roz mere liye ek pakānā, aur jab main khā,ūn tab har ek kā nām mujhe batānā jabtak ki tum yih na janlo ki aisī har ek chīz kā main thīk nām batā-saktāhūn.

harek chīz mein bhī aisā hī karo, kyūnki is mufīd zabān ke sīkhne aur yād karne kā yih achchhā tarīka hai, ki sabak o tabak donon hī haiñ. kuchh gā,ē kā gosht lā,ō, bher kā gosht, bachhre kā gosht, machhlī, murghī, hiran kā gosht.

Hindūstānī khānā tum achchhā pakā-sakte ho ?

kis kis mewe kī ab faṣl hai ? har kism se thorā thorā mere pās lā,ō.

ham kal dihāt mein khānā khā,enge, sab chīzen barwaqt bhejo.

is mausam mein yih gosht itnī der thahregā ?

ab tum sab jā,ō, rukhsat hai.

Exercise.—A person said to his servant, "If you see two crows together early in the morning, apprise me of it, that I may also behold them, as it will be a good omen, whereby I shall pass the whole day pleasantly." In short, the servant saw two crows in one place: he informed his master; but when the latter came, he saw only one, the other having flown away. He

was very angry, and began to beat the servant ; at which time a friend sent him some victuals. The servant said, "O my lord ! you saw only one crow, and have obtained victuals ; had you seen two, you would have got a beating."

LESSON 44.—ON NAMING, TELLING, SPEAKING, ETC.

- what is the name of this? *iskā kyā nām hai ?*
 what do you call this thing? *is chīz ko kyā kahte ho ?*
 what do they call that in Hindūstānī? *usko Hindūstānī zabān mein kyā kahte haiñ ?*
 can you tell me where Mr. — lives? *tum kah-sakte ho-ki — sādhib kahāñ rahte haiñ ?*
 tell me the name of this in your own language, *tum apnī zabān mein iskā nām to batāo.*
 do not tell anyone what I said to you about that book, *us kitāb kī bābat jo kuchh tum se main ne kahā kisī se na kahnā.*
 he would not tell me which of the two was yesterday's or to-morrow's lesson, *uskī marzī na thī jo mujh-se kahtā kī in donoñ sabakōñ mein kaun kal-kā hai, aur kaun kal-kā hogā.*
 your servant does not mind what you say to him, *āp apne naukar se jo kahte haiñ wuh māntā nahīñ.*
 tell him he is a great rogue, and that he is always telling his master no end of lies. (lit. he is constructing bridges of lies), *us se kaho kī tū sakht daghā-bāz hai, aur apne ākā ke sāmne hamesha jhūṭh ke pul bāndhtā hai.*
 well, I will not speak to him, as I may get angry and beat him ; but give him his wages and dismiss him, *achchha, main us-se na bolūngā. kyā 'ajab kī mujhe ghuṣṣa ā-jāe aur use mār baiṭhūñ. bas use mazdūrī dekar rukhsat kar-do.*
 what did he say when you told him to remain till I returned? *jāb tum ne mere phir āne tak use ṭaharne kahā to usne kyā kahā ?*
 he said he had business and could not possibly remain, *usne kahā kī mujhe kām hai, main kisī ṭarah nahīñ rah-saktā.*
 did you ask him of what nature the business was? *kyā tumne us se pūchhā kī wuh kām kis ṭarah kā hai ?*
 yes, I did ask ; but he said it was an affair of secrecy which he could not divulge, *hāñ, pūchhā to thā, magar usne kahā kī wuh bhed kī bāt hai usko main bayān nahīñ kar-saktā.*

they speak English among themselves and Urdu with us,

they will know him to be a foreigner, though he speaks Hindūstānī very grammatically,

could I speak Hindūstānī I would with pleasure; but, alas, I cannot join two sentences together in that tongue,

you will be able to speak it in a few months, and you ought to practise speaking it with everyone who is able to tell you how to speak it well,

how much I regret not to be able to understand what they say in Hindūstānī,

I take the liberty to inform you that nothing but practice will enable you to speak with fluency,

Exercise.—A poet went to a rich man, and bestowed great praises on him; at which the latter, being pleased, said, "I have not any money at command, but a large quantity of grain: if you come again to-morrow, I will give you some." The poet went home, and early the next morning went again to the rich man, who asked him why he was come. He answered, "Yesterday you promised to give me some grain, and I am now come for it." The other replied, "You are an egregious fool; you delighted me with words, and I have also pleased you; why, therefore, should I give you any corn?" The poet went away ashamed.

LESSON 45.—ON VISITING, SHOPPING, ETC.

bring the pālki near me,
take me to Mr. —'s,

send the peon on before to see
if the gentleman be at home
or not,

*wuh āpas meñ aṅgrezī bolte
haiñ aur ham-se Urdū.*

*wuh use pardesī hī jāneṅge,
agarchi wuh Hindūstānī
zabān bahūt bākā'ida boltā
hai.*

*agar main Hindūstānī zabān
bolsaktā, to khushī se boltā,
par afsos hai! ki us zabān
meñ main do jumle milā
nahīn saktā huñ.*

*tum chand hī mahīnon meñ bol
sakoge, tumheñ chāhiye ki
aise har ek ādmī se bolā karo
ki jo ṣahīḥ taur par bolnā
batā sake.*

*mujhe kis kadar afsos hai ki
Hindūstānī zabān meñ jo wuh
bolte haiñ main samajh-
nahīn saktā.*

*gustākhi mu'āf main āp-se
kahtā huñ ki mashk ke siwā,
aur kisī se yih hone kā nahīn
ki āp farrārī se bol sakeñ.*

pālki mere pās lāo.

*mujhe — ṣahīb ke hāñ le-
jāo.*

*piyāde ko āge bhej-do ki dekhe
ṣahīb ghar meñ haiñ ki
nahīn.*

- bring the pālki close to the door, *pālki dar wāze se bhirā-do.*
 go as fast as you can, *jītnā tez jā-sako jā.ō.*
 ask if the gentleman has gone out, and when he will return, *pūchho ki śāhib bāhar gaye haiñ ki nahīñ, aur kab phir āweñge.*
- give my compliments to your master, and give this note to him when he returns, *tum apne śāhib ko merā salām kahñā, aur yih chitṭhī unko denā jab wuh phir ā,ēñ.*
 you have lost the road to Mr. —'s house; this is not it. *tum ne — śāhib ke ghar kī rāh gum kī, yih rāsta nahīñ.*
 ask the people in that house to show you the way, *us ghar ke ādmiyon se kaho ki tumko rāh dikhā-den.*
 go to the China bazar, [side, *Chīnā bāzār kī rāh lo.*
 keep on this side or on that *is ṭaraf raho, yā us ṭaraf.*
 take care you do not go near *khabar-dūr, us sāñd ke pās*
 that bull, *na jāñā.*
 keep clear of that dust on the *rāste kī us gard se bacho.*
 road, *us jhappāñ ko āge jāne-do.*
 let that chair go on before, *mere bhā,ī ke jhappāñ ke pīchhe*
 keep behind my brother's chair, *raho.*
- bring the umbrella to this side, *chhātā (or chhatrī) is ṭaraf lā.ō.*
 do not go near the carriage, *gārī ke pās mat jā.ō.*
 put down the pālki, *pālki nīche rakho. [hūñ.*
 stop, I am going to this shop, *raho, main is dūkāñ meñ jātā.*
 what is the price of this book? *is kitāb ki kīmat kyā hai?*
 I will not give so much, *main itnā na dūñgā.*
 I won't give half the price you ask, *tum jo māñgte ho, uskī ādhī bhī kīmat na dūñgā.*
 I do not want the book, but if *mujhe yih kitāb darkār nahīñ,*
 you give it very cheap I may *lekin agar bahut sastī becho,*
 purchase it, *to main use mol le-saktā hūñ.*
 I have no cash about me, but *mere pās naqd nahīñ hai, lekin*
 if you will follow me you *agar tum mere pīchhe pīchhe*
 will receive your money at *ā.ō, to mere ghar par tumko*
 my house, *rupai mileñge.*
 bring the book with you, and *kitāb apne sāth lāñā, tab usk-ā*
 then receive its price, *dām lenā.*

Exercise.—One day a tyrannic king, having gone out of the city unattended, saw a person sitting under a tree, of whom he inquired, "What is the character of the king of this country? is he oppressive or just?" He answered, "He is a great tyrant." The king said, "Do you know me?" He answered, "No."

The king rejoined, "I am the monarch of this place." The man was terrified, and asked, "Do you know who I am?" The king said he did not. He rejoined, "I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days." The king laughed, and ended the conversation.

LESSON 46.—ON WALKING, RIDING, ETC.

he is gone out somewhere to walk,	<i>wuh phirne ko kahīn bāhar gayā hai.</i>
I shall go out also, and walk round the fort,	<i>main bhī bāhar jā, ūngā aur kīl'e kī chārōn tarāf phir-ūngā.</i>
in my country people walk a great deal,	<i>mere mulk mein log bahut paidal chalte haiñ.</i>
can you walk much?	<i>tum bahut chal sakte ho?</i>
I like walking very much, and, were I not lame, I would walk out with you,	<i>main pā, ōñ chalnā bahut pasand kartā hūñ, aur agar langrā na hotā to āp ke sāth bāhar jātā.</i>
walking in the open field when it is cool is highly beneficial to health,	<i>thande waqt maidān mein phirnā tandurustī ko bahut mufīd hai.</i>
do not walk among that grass, lest you tread on a snake,	<i>us ghās par mat phiro, mabādā kisī sānp par pā, ōñ pare.</i>
is the horse ready?	<i>ghorā taiyār hai?</i>
put the saddle well on,	<i>achchhī tarāh zīn bāndho.</i>
hold the bridle till I be fairly mounted,	<i>lagām thāme raho jab tak main achchhī tarāh sawār na ho jā, ūñ.</i>
take up the stirrup one hole,	<i>rikāb kā ek ghar charhā, o.</i>
see that the reins are strong and kept in constant repair,	<i>dekho bāg mazbūt haiñ kī nahīñ, aur hamesha unheñ thīk thāk rakho.</i>
here, you groom, hold the horse, I must dismount for a little,	<i>sa, īs, idhar ā, ghorā pakar, zarā mujhe utarnā hai.</i>
take care, he will break away from you,	<i>khābardār! wuh tumhāre hāth se chhut-jā, egā.</i>
see is that ground proper for the horse to go over,	<i>dekho to wuh zamīn ghore ke chal-nikalne ke lā, īk hai kī nahīñ.</i>
coax him that he may not be restive,	<i>use chumkāro kī be-chainī na kare.</i>

put a cloth over the horse's eyes,
 where is the saddlecloth,
 crupper, the bit, bellyband,
 martingale, etc.
 examine the place carefully,
 and see how far the water
 comes up,
 you must not give the horse
 water now whilst he is so
 very warm.
 is this a quiet horse?
 does he stand fire?
 walk him about, rub him well
 down, and take care, at
 your peril, that he does not
 catch cold,

*ghorē ke muñh par andherī
 dālo.
 zīn-posh, dumchī, dāhāna,
 peṭī, zerband waghaira
 kahān hai?
 us jagah ko ba-khūbī jāñcho, aur
 dekho kī pānī kahān tak
 ātā hai.
 ghorē ko pānī na denā chāhiye
 jab tak kī wuh aisā garm
 rahe.
 yih gharīb ghorā hai?
 top aur bandūḳ ke chhūṭne se
 bhāraktā to nahīn?
 use ṭahlāo, achchhī ṭarah malō,
 aur agar use sardī pahunchī
 to tum jāno.*

Exercise.—A learned man used to attend a mosque, and preach to the people. One of the congregation wept constantly. One day the preacher said, "My words make a great impression on this man's heart, which is the reason of his crying so much." Others observed thus to the man who wept: "The learned man does not make any impression on our minds; what kind of a heart must you have to be always in tears?" He answered, "I do not weep at his discourse, but I had a favourite goat, of which I was exceedingly fond. When the goat grew old he died: now, whenever the learned man speaks and wags his chin, the goat comes to my remembrance, for he had just such a long beard."

LESSON 47.—ON SPORTING.

is there much game in this neighbourhood?
 there are wild buffaloes in abundance, a few tigers, and all kinds of smaller game,
 in every field there are partridges and quails, and that swamp is full of snipe and water-fowl,

*is gird-o-nawāh meñ bahut shikār hai?
 arne to bahut haiñ, aur kuchh sher bhī, aur har ṭarah ke hiran aur chhoṭe chhoṭe shikār.
 har ek khet meñ tītār aur baṭerēñ haiñ, aur wuh jhīl chāhiyōñ aur murghābiyōñ se bhārī hai.*

clean all the guns well, and
put up a few bullets also for
the large guns,

call some of the villagers to
show the usual haunts of the
game,

behind that bush there are two
wild buffaloes; do you fire
at the one towards the left,
I shall take the other,

you have hit the mark, but
I have missed,
how many snipe have you
killed?

do you think there is any game
here, or any beast of prey?

when it gets cool, towards the
evening, we shall go to that
wood; perhaps we may see
something or other.

if you can swim, bring out that
duck and those two geese;
the duck has dived, but will
soon appear again,

give me some small shot and
a turnscrew; this powder is
damp—dry it a little in the
sun,

take the people with you, and
beat all the bushes well,

keep close there, I see a tiger
near that bush,

why do you fire in that care-
less manner? you will wound
the country people,

take a good aim, do not be
confused, but lodge the ball
in the tiger's head, other-
wise we are all dead men,

have you brought the fishing
apparatus with you? there
are some good fishing sta-
tions here,

*sab bandūkeñ achchhī tarah
ṣāf karo, aur kuchh goliyāñ
bhī barī bandūkoñ ke liye
rakho.*

*kuchh, gā, oñ wāloñ ko bulāo,
ki dikhā-deñ kahāñ akṣar
shikār rahte haiñ.*

*us jhārī ke pīchhe do arne
haiñ; tum bā, jñ taraf ke ek
par golī chalāo, main dūsre
par.*

*tum ne to nishānā mārā magar
main chūk-gayā.*

*kitnī chāhiyāñ tum ne mārī
haiñ?*

*tum jānte ho ki yahāñ shikār
hai, yā ko, ī darīnda jānwar?
jab shām-ko kuchh thandhā
ho, tab ham us jangal mein
jā, enge, shāyad kuchh na
kuchh nazar āe.*

*agar tum pair-sakte-ho, to us
baṭ ko aur un donoñ hāñsoñ
ko lāo; baṭ ne to dubkī
mārī, lekin phir wuh abhī
nazar āwegī.*

*thorē se chhoṭe chharre mujhe
do, aur pech-kash; is bārūt
mein sardī pahunchī hai
zarā dhūp dikhāo.*

*logoñ ko sāth lo aur jangal
achchhī tarah jhāro.*

*wahāñ chhīpe raho, us jhārī ke
pās ek sher nazar ātā hai.*

*kyūñ us tarah be-khabar ban-
dūk chalāte ho? dihātīyoñ
ko ghā, jil karoge.*

*achchhī shist bāndho, ghabrāo
mat, par golī sher ke sir mein
bithāo nahīñ to ham sab
mare.*

*machhlī mārne kā asbāb tum
apne sāth lā, e ho? Yahāñ
machhlī mārne ke ka, j ach-
chhe thikāne haiñ.*

Exercise.—A woman was walking, and a man looked at her, and followed her. The woman said, "Why do you follow me?" He answered, "Because I have fallen in love with you." The woman said, "Why are you in love with me? my sister is much handsomer than I am; she is coming after me; go and make love to her." The man turned back, and saw a woman with an ugly face. Being greatly displeased, he went again to the other woman, and said, "Why did you tell a falsehood?" The woman answered, "Neither did you speak truth; for if you are in love with me why did you go after another woman?" The man was confounded and went away in silence.

LESSON 48.—ON TRAVELLING.

- how many stages is Delhi from this town? *is shahr se Dihlī tak kai manzilen haiñ?*
- is your boat ready? *tumhārī kishtī taiyār hai?*
- are all you people ready to go a voyage to Benares? *tumhāre log sab tayyār haiñ kī daryā kā safar Banāras tak karen?*
- what is the hire of this boat for two months? *is kishtī kā kirāya do mahīne ke wāste kitnā hogā?*
- at which hour does the tide serve to go up the river to-day? *āj kis waqt jawār hogā jo ham charhā, o kī taraf jā, en?*
- we must not commence such a journey without being provided with every necessary and comfort, few of which are procurable on the way, *hamen aise safar men har ek zarūrī lawāzim aur āram ke sāmān sāth liye bighair chalnā na chāhiye kī aise (lawāzim waghaira) raste men kam milte haiñ.*
- both to avoid expense and inconvenience, we must reduce our baggage to as small a quantity as possible. *kharch aur mushkilāt se bachne ke wāste ham ko chāhiye kī maḥdūr bhar asbāb kam karen.*
- I am not going by water, I prefer going by land, *main tarī kī rāh se na jā, ūngā, khushkī kī rāh bihtar hogī.*
- we must have everything well packed to guard against all accidents, which occur frequently by the carelessness of servants, independent of those common to all travellers, *hamen chāhiye kī 'alāwa un 'ām ḥādīson ke jo sab musāflon ko lāhik hote haiñ, khāś naukaron kī ghaflat se bhī bachne ke liye sab chīzon ko achchhī tarah se bandh-wā len.*

come, chairman, in whose service are you, and when did you arrive in Calcutta? how many other chairmen are with you?

desire the people always to pitch the tents near water, and, if possible, under trees.

are they all your countrymen only, or your relations?

what tribe of chairmen is there here who make more money than the rest?

what district is this village in, and who is the magistrate of it?

how very highly cultivated the country is through which we passed to-day!

tell the proprietor of that village to send some of his people in the evening to beat up the game for us,

take care that everything is paid for, and that no violence be used against the villagers,

kyūn mahre, tum kis ke hān kahārī karte ho aur Kalkatte meñ kab se āē ho?

tumhāre sāth kitne aur kahār haiñ?

logoñ se kah-do ki hamesha pānī ke nazdīk khaīma kharā karen, aur agar ho-sake, to darakh^{toñ} ke tale.

wh sab nire tumhāre des bhāī haiñ ki nāte rishte ke?

kaunsī zāt kahāroñ kī aisī hai ki ziyāda rupāī auroñ se yahāñ kamā saktī hai?

yih gāoñ kis zil'e meñ hai? aur yahāñ kā hākim kaun hai?

jis sarzamīn ko āj ham ṭai karke āē wahāñ kī khetī kyā khub hai!

us gāoñ ke zamīndār se kaho kī shām ko apne kaī ādmī bhej-de, ki hamāre wāṣṭe shikār gher-lā,ēñ.

khabardār sab chīzoñ kī kīmat dī-jā,ē, aur bastī wālōñ par kuchh zulm na ho.

Exercise.—A miser said to a friend, "I have now a thousand rupees, which I will bury out of the city, and I will not tell this secret to anyone besides yourself." In short, they went out of the city together, and buried the money under a tree. Some days after, the miser went alone to that tree, but found no signs of his money. He said to himself, "Excepting that friend, no other has taken it away; but if I question him, he will never confess." He therefore went to his house, and said, "A great deal of money is come to my hands, which I want to put in the same place; if you will come to-morrow, we will go together." The friend, by coveting this large sum, replaced the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence in friends.

LESSON 49.—WITH A MUNSHI.

munshī sāhib, I am very glad to see you; why have you been absent so long?

have you brought me the works of Saudā?

can you teach me both the Hindūstānī and Persian languages?

what are the best books?

do not allow me to pronounce badly,

do not use so many hard words,

tell me a short history, or the news of the day; for, unless we converse much together, how can I learn to speak?

your business is to teach me the real pronunciation and idiom of the language, is this correct or not?

pray, sir, in your opinion, is Hindūstānī or Persian the more difficult?

as to the difficulty of Hindūstānī there can be no doubt, but it is more necessary than Persian; we are therefore striving to learn it. Can you teach us?

do say, in your opinion, for the person who has transactions of all sorts with both the high and the low throughout Hindūstān, of these two languages, viz. Hindūstānī and

munshī sāhib, mujhe āp ko dekhkar bahut khushī hūī itnī muddat āp yahān kyūn na āe?

mere wāste Saudā kī kulliyāt lāe haiñ?

Hindūstānī aur Fārsī zabān dono āp mujhe parhā sakte haiñ?

kaun sī kitāben sab se achchhi haiñ?

burā talaffuẓ mujhe karne na dījiye.

aise mushkil alfāẓ na istī'māl kījiye.

ek mukhtaṣar kiṣṣa, yā āj kal kī khābar mujh se kahiye; kyūn kī agar ham bāham khūb guftgū na karenge to main bolnā kyūnkar sikhūngā?

āp kā yihī kām hai kī sāhib talaffuẓ aur zabān ke muhā-ware mujhe sikhāen.

yih thik hai kī nahīn? kahiye sāhib āp kī dānist mein Hindūstānī zabān yā Fārsī kaun-sī ziyāda mushkil hai?

Hindūstānī zabān ke ishkāl mein to kuchh shubha nahīn lekin Fārsī se uskī ziyāda zarūrat hai, isī wāste ham uske sikhne kī koshish karte haiñ, āp hamen sikhlā-sakenge?

bhālā kahiye to, āp ke khayāl mein us shakhs ke wāste jo har tarāḥ kā kār o bār aur sarokār chhoṭe aur bade donoñ kism ke logoñ se tamām Hindūstān mein

Persian, which is the more requisite?

rakhtā ho, use Hindūstānī aur Fārsī donoñ meñ se kaun sī zabān ziyāda zarūrī hai ?

in acquiring Hindūstānī, what is your advice? Speak candidly, that I may learn the language accordingly, and remain eternally obliged to you on that account,

Hindūstānī zabān kī tahsīl ke bāre meñ āp kī kyā ṣalāḥ hai, ṣāf kahiye kī main us ke bamūjib zabān sīkhūñ, āp kā is bāt kā hamesha ihsān-mand rahūngā.

sir, your remark is just; and I am surprised that other English gentlemen do not think the same way,

ap durust farmate haiñ; aur ta' ajjub hai kī aur ṣāhibānī Angrez aisā nahīñ khayāl karte.

in European languages we reckon eight or nine parts of speech; in Hindūstānī you reckon only three, viz. the noun, the verb, and the particle,

Faraṅgī zabānoñ meñ kalime kī āṭh yā nau kismen haiñ; Hindūstānī meñ sirf tīn haiñ, ya' ne, ism aur fi' l aur ḥarf.

Exercise.—A horseman went to a city, and hearing there were many thieves in the place, said to his groom at night, "Do you sleep, and I will keep watch, for I cannot rely on you." The groom answered, "Alas! my lord, what words are these? I cannot consent to be asleep and my master awake." In short, the master went to sleep, and three hours afterwards awoke, when he called out to the groom, "What are you doing?" He answered, "I am meditating how God has spread the earth upon the water." The master said, "I am afraid lest the thieves come and you know nothing of it." He replied, "O my lord! rest satisfied, I am on the watch." The horseman went to sleep again, and awaking at midnight, he called out, "Holloa, groom! what are you doing?" He answered, "I am considering how God has supported the sky without pillars." He replied, "I am afraid that amidst your meditations the thieves will carry away the horse." He replied, "O my lord! I am awake; how can the thieves come?" The cavalier again went to sleep, and an hour of night remaining, he awoke, and asked the groom what he was doing. He replied, "I am considering, since the thieves have stolen the horse, whether I shall carry the saddle upon my head to-morrow, or you, sir."

LESSON 50.—WITH A NATIVE OFFICER.

the recruits will go to ball practice every evening,
when was this man enlisted?
press the butt well to the shoulder,
pull the trigger strong with the middle finger,

at what time does the battalion march to-morrow morning?
how many men are for piquet to-night?

pray, sir, to what regiment do you belong?

is your whole regiment at present quartered here, or elsewhere?

do you know where it was first raised?

what rank do you hold, and how long have you been an officer?

what is your pay, and do you receive the whole monthly or not?

under such officers as you in our army, how many men are generally placed?

does a soldier's continuance on guard last from sunrise till nine o'clock, or till twelve o'clock?

have you clearly understood all that I have said or not?

be not in the least apprehensive in answering me; speak whatever you please without reserve, I will not take it in the least amiss,

har roz shām ko na,e sipāhī chānd mārī ke wāṣṭe jā,enge. yih kab bhartī hū,ā?

kunda monḍhe par achchhī tarah dabāo.

bīch kī uṅglī lablabī par zor se dābo.

fajr kis waqt palṭan kūch karegī?

āj rāt kitne jāwān "bikaṭ" kī naukārī ke wāṣṭe haiṅ?

kaho, miyān tum kis palṭan ke ho?

āj-kal tumhārī tamām palṭan yahān ta'ināt hai kī aur kahīn?

tumheñ kuchh ma' lūm hai kī wuh pahle kahān kharī hū,ī thī?

āp kyā' uhda rakhte haiṅ, aur kab-se 'uhde-dār hū,e haiṅ?

āp kī tankh-wāh kyā hai, aur āp ko māk-ba-māh pūrī miltī hai kī nahīn?

āp se 'uhdedāron ke mā-taht hamāre yahān ke lashkar meñ, kitne jāwān akṣar rahte haiṅ?

fajr se pahar dīn charhe tak sipāhīyon kā pahra rahtā hai, yā fajr se do pahar tak?

jo kuchh maiṅ ne tum-se kahā so tum use achchhī tarah samajh-liye?

jawāb dene meñ kuchh khauf mat karo; jo kuchh ho so be dharak kaho, ham hargiz burā na māneṅge.

Exercise.—A certain man went to a darwesh, and proposed three questions : First : “ Why do they say that God is omnipresent ? I do not see Him in any place ; show me where He is.” Second : “ Why is man punished for crimes, since whatever he does proceeds from God ? Man has no free will, for he cannot do anything contrary to the will of God ; and if he had power, he would do everything for his own good.” Third : “ How can God punish Satan in hell-fire, since he is formed of that element ; and what impression can fire make on itself ?” The darwesh took up a large clod of earth, and struck him on the head with it. The man went to the *kāzī* and said, “ I proposed three questions to such a darwesh, who flung a clod of earth at me.” The *kāzī*, having sent for the darwesh, asked, “ Why did you throw a clod of earth at his head, instead of answering his questions ?” The darwesh replied, “ The clod of earth was an answer to his speech : he says he has a pain in his head ; let him show the pain ; then I will make God visible to him : and why does he make a complaint to you against me ; whatever I did was the act of God—I did not strike him without the will of God—what power do I possess ? and as he is formed of earth, how can he suffer pain from that element ?” The man was confounded, and the *kāzī* highly pleased with the darwesh's answer.

LESSON 51.—WITH A HEAD SERVANT.

do you speak our language ?	<i>tum hamārī zabān bolte ho ?</i>
yes, sir, I can speak a little English,	<i>hān ṣāhib, main Aṅgrezī kuchh kuchh bol saktā hūn.</i>
I have not yet learned to speak Hindūstānī,	<i>main ne ab tak Hindūstānī bolnī nahīn sikhī.</i>
where do you now live ?	<i>tum āj-kal kahān rakhte ho ?</i>
pray what is your name ? let me know also your master's name,	<i>kyūn jī, tumhārā nām kyā hai ? aur apne ṣāhib kā nām bhī batlāo.</i>
how long have you been in that gentleman's service ?	<i>kab se us ṣāhib ke hān naukār ho ?</i>
where is your native country, and how far may it be hence ?	<i>tumhārā waṭan kahān hai, aur yahān se kitnī dūr hogā ?</i>
do people in general go there by land or water ?	<i>wahān akṣar log khushkī kī rāh se jāte haiṅ kī tarī se ?</i>
what is the most important article of trade in that country, and what things are produced in greatest abundance there ?	<i>us mulk meṅ saudāgarī kī sab se barī jīns kyā hai ? aur wahān kyā kyā chīz eṅ kaṣrat se paidā hotī haiṅ ?</i>

are your parents alive or not, *tumhāre mañ bāp jīte haiñ ki*
 and do you ever go to see *nahīñ, aur tum kabhī apne*
 your relations and friends? *'azīzōñ dostoñ kī mulāqāt ko*
bhī jāte ho ?

do you know at what rate *tumheñ kuchh khabar hai ki*
 copper sells in the market *tāñbā yahāñ bāzār meñ kis*
 here? *bhāṇ biktā hai ?*

what, cannot you even say that *kyā tum itnī bāt bhī nahīñ*
 one pice worth of copper *kah sakte ki ek paise kā*
 will be the weight or size of *tāñbā paisā bhar hogā ki*
 a pice or not? *nahīñ ?*

do you know nowadays at *in dinōñ tum jānte ho ki ser*
 what rate a seer of milk *bhar dūdh shahr meñ kitne*
 sells in the city, and in the *ko biktā hai ? aur bāhar*
 country for how much? *kitne ko ?*

you may now depart, *bas ab tum jāṇ, rukhṣat hai.*

Exercise.—A certain king had a wise wazir, who resigned his office, and employed himself in worshipping God. The king asked the nobles what was become of the wazir; they answered that, having quitted his exalted station, he employed himself in serving the Deity. The king went to the wazir, and asked, "O wazir, what offence have I committed that you quitted my service?" He answered, "Sire, for five reasons have I done this: firstly, because you used to sit and I remained standing in your presence; now, I serve God, who has commanded me to sit at the time of prayer: secondly, you ate, whilst I was looking on; now, I have found a Providence who eateth not himself, but sustains me: thirdly, you slept, whilst I watched; now, I have a master who knows not slumber, but protects me whilst I rest: fourthly, I was always afraid that if you should die I might experience some misfortune from enemies; now I serve a God who is immortal, neither can enemies do me any injury: fifthly, with you I was afraid that if I should have committed a fault you would not have forgiven me; but He whom I now serve is so merciful that if I commit a hundred sins every day he pardons me."

LESSON 52.—BETWEEN A EUROPEAN DOCTOR AND A NATIVE PATIENT.

tell me what is the matter with *kaho tumhārā ḥāl kyā hai.*
 you,

how long have you been ill? *tum kab se bīmār ho ?*

how did the fever attack you *pahle tumheñ bukhār kyūñ-kar*
 at first? *āyā thā ?*

with great coldness, shivering, pains in all my limbs, headache, and a sensation in my back as if one were pouring cold water down my backbone,

after some time a perspiration broke out, which relieved me much, and I fell asleep, what medicine have you taken? none with any regularity,

you must take some active medicine,

I suppose you have no appetite,

let me feel your pulse,

put out your tongue,

I suspect there is something wrong with your liver,

let me well examine it; does that pain you?

yes, that is the very spot where the pain is most acute,

do whatsoever you please with me, for I have great confidence in your prescriptions,

I shall send you some medicines; and you are to take them in the evening according to my instructions,

bayī thand aur larze se, aur tamām badan mein dard, aur dard-i sar bhī hū, ā thā, aur ma'lūm hotā thā ki goyā ko,ī sard pānī merī rīh par dāltā hai.

thorī der ke ba'd pasīnā āyā, us se tabī'at ba-hāl hū, ī, aur merī ānkh lag-ga-ī.

tumne kyā dawā khā, ī hai? pābandī ke sāth (or thikāne se) ko,ī dawā nahīn khā, ī.

ko,ī kuruwat kī dawā tumko khānī paregī.

main samajhtā hūn ki tumko kuchh bhūkh nahīn.

tumhārī nabz dekhūn.

apnī zabān bāhar nikālo.

mujhe shak hai ki tumhāre jigar mein kuchh kharābī hai.

zarā ṭaṭolūn to, kyūn ab dukhtā hai?

hān, usī jagah dard shiddat se hai.

jo āp chāhen so karen mujhe āp ke nuskhon par ba'ā itikād hai.

main tumko kuchh dawā, en bhej-dūngā; aur jis tarah kahūn usī tarah shām ko unhen hkanā.

Exercise.—One of the kings of Persia sent a skilful physician to the prophet Muhammad (upon whom be peace!). He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained, saying, "They sent me to dispense medicines to your companions, but to this day no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed." Muhammad replied, "It is a rule with these people never to eat until they are hard pressed by hunger, and to leave off eating whilst they have

a good appetite." The physician said, " This is the way to enjoy health." He then made his obeisance and departed. The physician begins to speak when evil would result from his silence ; either when there is eating to excess, or when death might ensue from too much abstinence. Then doubtless, his speech is wisdom, and such a meal will be productive of health.

LESSON 53.—BETWEEN A CIVILIAN AND A SARISHTA-DĀR, OR NATIVE OFFICIAL.

pray, *sarishta-dār śāhib*, are you somewhat versed in the revenue department ?

what do they call a lease, and what its counterpart ?

do the farmers pay the revenue to Government by instalments or in the gross ?

does this species of revenue come in before, or during, or after the crop ?

does free land, or that not assessed, pay anything at all to Government, or not, by way of acknowledgment ?

who used to settle formerly the assessment of the several districts ?

in what respect does the county registrar differ from the town or village clerk ?

pray tell me the true state of what are called *shikamī* portions of a village or farm,

is any paper called a deed of abdication or rejection, and what does it imply ?

in these days, when constables are put over any landowner, is dunage exacted, or not, and to what amount ?

sarishta-dār śāhib āp māl ke kām se kuchh wāqif haiñ ki nahīñ ?

paṭṭā kisko kahte haiñ, aur kabūliyat kyā hai ?

asāmī māl-guzarī kist-wār adā karte haiñ yā yak-musht ?

is tarah kā mahsūl akṣar faṣl ke āge, pahunchtā hai yā uske bīch meñ, yā uske pīchhe ?

mu'āfi yā' ne lā-khīrāj zamīn se kuchh bhī sar kār meñ dākhil hotā hai yā nahīñ salāmī yā nazrāne ke taur par ?

parganoñ kī tashkīl āge kaun kartā thā ?

kānūngo aur paṭwārī meñ fark kyā hai ?

zarā thīk thīk batāo to ki gā, oñ yā chakoñ meñ shikamī honā kyā bāt hai ?

kisī kāghaz pattar kā nām bāz-nāma hai yā bāz-da'wā, aur uske ma'nī kyā haiñ ?

is zamāne meñ jab kisī zamīn-dār par muḥaṣṣil chhuṭte haiñ ṭalabānā laḡtā hai ki nahīñ, aur kis kadr ?

in the country does the contracting farmer or the landholder receive the sustenance money?

what is the name of the paper which contains an account of the tanks, orchards, boundaries, etc., of any village?

they call it *muwāzana*, or boundary sketch,

mufaṣṣal men mustājir ko nānkār miltī hai kī zamīn-dār ko?

jis kāghaz men kisī gā, oñ kī zamīn, tūlāb, bāghāt, sirwāna, wa-ghaira kā aḥwāl likhā hū, ā hotā hai uskā nām kyā hai?

usko muwāzana yā raḡba-bandī kahte haiñ.

Exercise.—A certain lawyer had a very ugly daughter who was arrived at a marriageable age; but although he offered a considerable dower and other valuables, no one was inclined to wed her. Brocade and damask, and pearls and jewels, will appear disgusting on a bride who is ugly. At last, through necessity, he married her to a blind man. It is said that, in the same year, there arrived from the island of Sarandīp (Ceylon) a famous physician who could restore sight to the blind. They asked the father, "Why do you not have your son-in-law cured?" He said, "Because I am afraid that, if he should recover his sight, he will divorce my daughter, who is now his wedded wife. It is best that the husband of an ugly woman should be blind."

LESSON 54.—ON HOUSEKEEPING.

butler! have you brought a cook?

yes, madam! one has come to-day; he is present here, can you cook?

yes, madam! I can prepare twenty or twenty-five dishes, have you any certificates?

yes, madam! certificates from ten or twelve gentlemen,

your certificates are good; but I will not give you such high wages just now,

madam can please herself; first see my work; should it be approved, you will of yourself give what will satisfy me,

(khānsāmāñ!) tum (bāwarchī) lā, e ho?

hāñ (mem-ṣāhib), āj ek āyā hai; yih ḥāzīr hai.

tum (khānā-pakā) sakte ho?

hāñ mem-ṣāhib, bīs pachīs tarāḥ kekhāne taiyār karsaktā hūñ.

tumhāre pās ko, ī chīṭṭhī hai?

jī hāñ mem ṣāhib, das bārah (saḥīb-logon) kī chīṭṭhiyāñ haiñ.

tumhārī chīṭṭhiyāñ to achchhī haiñ lekin abhī ham (itnī tankḥwāḥ) na deṅge.

(ḥuṣūr mālik haiñ); pahle kām dekhleñ; pasand hogā to āp hī mujhe itnā deṅgī kī merā peṭ bhar-jā, e.

I will *try you* for a month, and for that time pay you seven rupees; after that, if your work be good, I will pay you ten rupees a month,

very well, madam! I will work,

butler! tell this man that we want *the little breakfast* early every day, at seven o'clock, *breakfast* at eleven, *tiffin* at three, and *dinner*, in the evening, at eight o'clock,

breakfast is on the table, the curry is good, but the *cutlets* are spoiled,

if he remain a short time, he will learn what kind of food you eat,

two guests (*outsiders*) will dine here to-day; get *whatever is required* from the market at once,

bring a *roasting fowl* and some chickens,

the *butcher* has not brought *mutton* to-day,

has not the *baker* come yet?

make two or three *toasts*,

the master and mistress both *dine out* to-day,

the *butter-man* has not come yet, and breakfast-time is at hand!

let someone go quickly, and bring the butter soon,

the *tinning* of the cooking utensils is all off, send for the *tin-man*,

the *cooking ingredients* also are finished,

nurse! bring baby; the master is going out, and wants to kiss it,

ek mahīne ham (tumhārā kām dekheṅge), tab tak sāt rūpai deṅge, pīchhe kām achchhā hogā to das rūpai deṅge.

(*achchhā hūzūr*), main kām karūṅgā.

khānsāmān! ise batā-do ki sawere roz sāt baje (*chhoṭī hāzīrī*), gyārah baje (*barī hāzīrī*), tin baje (*tīfan*), aur shām ko āṭh baje (*khānā*) hamēn chāhiye.

(*hāzīrī*) mez par hai.

kārī to achchhī hai, lekin (kaṭlis kharāb ho-gayā).

thore din rahegā to (jān jā' egā) ki āp (kaisā khānā) khāte haiṅ.

āj (bāhar ke do sāhiboṅ) kā khānā hogā; (jo kuchh chāhiye) abhī bāzār se mol le-āo.

(*kabābī murghī*) āur kuchh chikan (*chūze*) lāo.

āj (būchar) (maṭan) nahīn lāyā.

roṭī-wālā ab tak nahīn āyā? do tīn (ṭoṭ) banāo.

āj sāhib aur mem (donoṅ kā khānā bāhar hai).

makhaniyāṅ ab tak nahīn āyā, aur hāzīrī kā waqt (ā-gayā).

(*ko, ī jald jā'e*) aur makkhan (*daur-kar*) lā'e.

bartanoṅ par (kala', ī) nahīn rahī (kala', ī-gar) ko bulāo.

(*maṣālīḥ*) bhī *khātm ho-gayā hai.*

(*āyā!*) *bābā ko lā'o sāhib bāhar jāte haiṅ, (chūma lenā) chāhte haiṅ.*

nurse, see what the *child* is doing !

tell the groom to get the *buggy* ready, the master is going out,

let him get the *phaeton* ready at four o'clock ; we shall go out for a drive,

groom ! bring the horse quickly, I am *saddling* it, sir !

the *captain's* horse goes both in the saddle and in a carriage,

I always prefer *riding* (on horseback),

this horse is very *vicious*, the horse has dropped a shoe ; send for the *farrier*,

shoe the horse, have the saddle mended,

sweeper ! sweep the place, *sweeper* ! come here ; see how

filthy this *room* is, madam ! I have but just swept

it ; the children have littered it again,

washerman ! what sort of clothes have you brought ?

sir ! nowadays the water is dirty,

why don't you *clear* it with *alum* ?

I do, sir, and yet it remains dirty,

you are very *careless* ; you have not even done the *ironing* well,

tailor ! how have you sewn this ?

stitch nicely,

sew the master's *shirt* soon, bearer ! take a letter and *post*

it, and if any letters for me

āyā ! *dekho* (*bābā*) *kyā kartā hai* !

sa,īs se kaho (*bagghī taiyār kare*), *ṣāhib bāhar jāte haiñ*.

chār baje (*ḡitan*) *taiyār kare*, *ham* (*hawā khāne*) *jā'enge*.

sa,īs ! ghorā jaldī lāo.
ṣāhib (*zīn kas rahā*) *hūñ*.

(*kāptān-ṣāhib*) *kā ghorā* (*zīn-sawārī bhī detā*) *aur gārī meñ bhī lagtā hai*.

ham hamesha (*zīn-sawārī pasand karte haiñ*.

yih ghorā barā (*naṭkhaṭ*) *hai*.
ghoṛe kā ek na'l ḡir-gayā (*na'l-band*) *ko bulā'o*.

ghoṛe ke (*na'l lagā'o*).
zīn kī (*marammat karā'o*).

(*mihtar* !) *jhārū do*.
mihtar ! yahāñ āo dekho yih

(*kamrā*) *kaisā mailā hai*.
mem ṣāhib (*abhi to jhār gayā*

thā) *bābā logon ne phir* (*kūrā kar-di-yā*).

(*dhobī* !) *tum kaise kapṛe lā, e ho ?*

ṣāhib (*āj-kal*) *pānī mailā hai*.

tum (*phitkiri*) *se kyūñ* (*ṣafā*) *nahīñ karte*.

ṣāhib ! (*kartā to hūñ*), (*phir bhī*) *mailā rahtā hai*.

tum bare (*sust*) *ho ;* (*istrī*) *bhī achchhī nahīñ kī*.

(*darzī* !) *yih tum ne kaisā siyā hai ?*

tum (*bakhiyā achchhā kiyā karo*).

ṣāhib kā (*kamīs*) *jald* (*sīo*).

berā ! chitṭhī le jāo (*dāk meñ dāl-āo*), *aur hamārī chitṭhī-*

have arrived, bring them with you,

I have posted the letter, sir !
The *English mail* has not yet arrived ; the post-master said it would arrive late to-day,

who is going round the *bungalow* ?

what gentleman's house is that ?
bring some fire and a *cheroot*, bearer ! get the bath water, see who that is coming in a *phaeton*,

it is the *major*,

let the gentleman come in, give him my *compliments*, bring a *chair*, and some tea for the gentleman,

tell the *peon* to remain in attendance,

where is the *pankhe-wālā* gone ?

tell him to pull the *pankhā*, who brought the major's letter ?

he is present there, sir !

tell him to give my *best compliments* to his master,

the *water-man* has not put water in the *bath-room* to-day give the *munshī* my compliments,

well, *munshī* ! where were you yesterday ?

sir ! there was a *great deal* of rain yesterday, I was unable to come,

never mind !

at what rate does grain sell nowadays ?

wheat sells at *twenty seers*, and grain at *twenty-two*,

yān ā, ī hon, to lete ā, o.

ṣāhib, chitṭhī dāl-āya (wilāyat kī dāk) abhī nahīn ā, ī, post-māstar kahtā thā kī āj der men ā, egī.

(*baṅgle*) *kī (chāron taraf) kaun ghūmtā hai ?*

wuh kis ṣāhib kī (kothī) hai ? āg lā, o, aur (churut).

berā nahāne keliye pānī rakkho. dekho to (fīṭan par) kaun ātā hai.

(*mejar-ṣāhib*) *haiñ.*

ṣāhib ko āne do (salām kaho).

kursī lā, o, aur ṣāhib ke liye (chā) lā, o.

(*chaprāsī*) *se kaho ḥāzīr rahe.*

(*pankhe-wālā*) *kahāñ gayā kaho pankhā khīñche.*

mejar-ṣāhib kī chitṭhī kaun lāyā hai ?

huṣūr, wuh ḥāzīr hai.

kaho, ṣāhib ko (bahut bahut salām) kahe.

bhishtī ne āj (ghusl-khāne) men pānī nahīn bharā.

(*munshī*) *ṣāhib ko hamārā salām do.*

(*munshī jī !*) *kal āp kahāñ the ?*

ṣāhib ! kal (pānī bahut) barastā thā (ā na sakā).

kuchh parwā nahīñ.

āj kal (anāj kā kyā bhā, o hai ?).

(*bīs ser*) *gehūñ aur bā,īs ser (chanā) biktā hai.*

LESSON 55.—ON GENERAL BUSINESS.

sarkār, take the draft and bring the money : be quick, what must be done ? it is now eleven o'clock, be quick, that I may have the money in time, let me have it by two o'clock, go to the counting-house, and speak to the head sarkār, tell the sarkār to take bank-notes and pay the amount of the draft,

the money must now be sent to Mr. —

request Mr. — to order what remains to be paid in before three o'clock,

have you ever been to Mr. —'s garden ?

sir, I go that way every day,

you must go there immediately, else nothing will be done,

send a sarkār to hire a boat,

I will go to Chauringi to-day, go to the China Bazār, and buy a pair of globe lanterns, who will collect the bills ?

sarkār hundī lejā, o aur rū-pai jald lā, o.

kyā karnā hogā ? abhi gyārah baje haiñ.

jaldī jā, o, ki mujh ko waqt par rūpai miljā, en.

do baje tak mere pās hāzīr karo. daftar-khāne mein jākar baṛe sarkār se kaho.

sarkār se kaho ki bank-loṭ lekar hundī ke rūpai adā kare.

rūpai abhī fulāne śāhib ko bhejne hoñge.

fulāne śāhib se' arz karo, ki tīn baje se pahle bāḳī rūpai adā karen.

tum kabhī fulāne śāhib ke bāgh mein ga, e ho ?

śāhib, main har roz us rāh se jātā hūñ.

tum wahāñ isī waqt jā, o nahīñ to kuchh na hogā.

sarkār ko ek kishṭī kirāya karne ke liye bhejo.

main āj Chauringī jā, ūñgā.

Chinā bāzār jākar do gol lālṭen mol-lā, o.

kaun bil kā rūpiya wuṣūl karegā ?

Exercise.—There was a king, who had no son ; he tried many remedies and expedients, but derived no advantage whatever from them ; he was therefore greatly dejected, but would not discover the cause of this to any one. By chance, a strolling mendicant arrived ; he then disclosed this his affliction to him, on which the holy man wrote out a charm, and thus prescribed : "After dissolving this in rose-water, you must drink it along with your queen ; and on your having a son, you must call him *Mihr Munīr*, bestowing on him every science and all sorts of accomplishments ; but beware of marrying him against his consent." Having thus directed, he wandered away. This divine prescription being dissolved in rose-water, the king and

queen drank it off, and by its blessed influence they had at last a fine healthy boy. Whatever the pilgrim had enjoined respecting him, was all put in practice.

LESSON 56.—*In continuation.*

<p>Aghājān is clever in collecting bills,</p> <p>it is very difficult to get money of such a one,</p> <p>I have been to the bazār : sugar is now $3\frac{1}{2}$ seers a rupee,</p> <p>it will be better to wait a few days, and then buy the cloth, of what use are such people? they know nothing of business,</p> <p>I understand business—I am not easily imposed upon,</p> <p>raisins are six seers for a rupee, buy about one thousand rupees' worth,</p> <p>there is no understanding the bazār prices,</p> <p>in Calcutta, the bazār rate is scarcely for two hours alike,</p> <p>I made a deposit; to-morrow I shall see them weighed,</p> <p>see that you are not imposed upon,</p> <p>have you compared them with the sample? do they agree?</p> <p>two or three packages are superior,</p> <p>go and procure a pass for the things that are ready,</p>	<p><i>Aghājān bil ke rupai wuṣūl karne men khūb hushyār hai.</i></p> <p><i>fulāne ṣāhib se rūpiya milnā bahut mushkil hai.</i></p> <p><i>maiñ bāzār gayā thā, chīnī ab rūpai kī sārhe tīn ser hai.</i></p> <p><i>thorē dīn ṣabr karke kaprā mol-lenā bihtar hai.</i></p> <p><i>aīse ādmī kis kām ke haiñ? wuh kuchh kām nahīñ jānte.</i></p> <p><i>maiñ kārbār jāntā hūñ, mujhe fareb denā āsān nahīñ.</i></p> <p><i>kīshmīsh rūpai kī chha ser hai. ek hazār rūpai kī mol-le-lo.</i></p> <p><i>bāzār kā nirkh thīk ma'lūm nahīñ ho-saktā.</i></p> <p><i>Kalkatte men bāzār kā nirkh do gharī eksān nahīñ rahtā.</i></p> <p><i>maiñ ne bai'āna diyā hai, kal chīzeñ wazn karwālūngā.</i></p> <p><i>khābardār, kahīñ tum thage na jāo.</i></p> <p><i>tum ne unko namūne se milā-liyā hai? wuh milte haiñ yā nahīñ?</i></p> <p><i>do yā tīn baste sab se bihtar haiñ.</i></p> <p><i>jo jo chīzeñ taiyār haiñ, jāo, aur unke wāṣṭe pās le-āo.</i></p>
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Exercise.—When the prince became a man, he one day took leave of his father and went away to enjoy the chase, where a beautiful deer came in sight, grazing on a plain, with a golden collar round its neck. He then gave these orders to the people who were with him: "You must manage to catch this fawn alive—surround it on all sides; if we thus get it, so much the

better ; otherwise, the person over whose head she bounding escapes, must put his horse to full speed after it." Just as they had completely encircled it, the deer all at once made a spring over the prince's own head ; the rest checked their horses' reins, while he spurred his horse hard at its heels. She bounded away at such a rate as to leave the attendants many miles behind, and at last outrunning him, vanished from his sight. He then stopped in amazement, himself he knew not where, and his followers far away ; neither had he a place to lodge in, nor enough of the day left to return.

LESSON 57.—*In continuation.*

get a boat, and send them on board the ship,	<i>ek kishtī kirāya karke unheñ jahāz par bhej-do.</i>
sir, the captain's sarkār said the goods cannot be shipped to-day,	<i>ṣāhib, kaptān ke sarkār ne kahā, ki āj jahāz meñ yih chīzeñ lad na sakeñgī.</i>
don't mind what the sarkār says, but mind what I say,	<i>sarkār jo kahtā hai use mat māno, maiñ jo kahtā hūñ use suno.</i>
sir, as you bid me, I am going,	<i>ṣāhib, ap ke hukm se maiñ jātā hūñ.</i>
go and ask the head sarkār when the ship sails, and bring me word,	<i>jāo aur baṛe sarkār se pūchho jahāz kab khulegā, aur mujh ko khabar karo.</i>
piyādā, call the cashier, how much was collected yes- terday ?	<i>piyāde, taḥwīldār ko bulāo. kal kitnā rūpiyā jama' hū, ā thā ?</i>
keep the money by you, don't pay away any,	<i>rūpai apne pās rakho us se kuchh kharach mat karo.</i>
what is the discount on the Com- pany's paper in the bazār ?	<i>bāzār meñ Kampanī ke kāghaz par kyā baṭṭā lagtā hai ?</i>
if you purchase the Company's paper of six per cent in- terest, the discount is two rupees six annas ; if you sell, it is two rupees eight annas,	<i>agar tum chha rūpai suñkṛe sūd kā Kampanī kā kāghaz kharīdo to do rūpai chha āne baṭṭā lagegā, aur jo becho to dhāṛē rūpiyā,</i>
take these four thousand rupees, with what money has been received for bills, and buy Company's paper,	<i>yih chār hazār rūpai aur tamassuk ke rūpai sab lejākar Kampanī kā kāghaz mol-lāo.</i>
send these letters as directed,	<i>ye chitṭhiyāñ unke unke thikāne bhej-do.</i>

Exercise.—While in this perplexity the eyes of the prince lighted on a dwelling, and thinks he, "Well, let me at least learn to whom this house belongs." He then beheld a venerable aged darwesh seated there, to whom, after salutation, he observed, "With your leave may I remain all night here?" "By all means, my child," replied the venerable man, "the house is at your service." Having quickly given the necessary directions for his guest's repast, as well as the horse's grain and fodder, when done also with entertaining him, he asked, "Pray who are you, young gentleman, and why have you come here?" He then related the whole of his late adventure. In the meantime, what does he see? Lo! on a splendid throne, four fairy queens, exquisitely beautiful, clad in rich brocade, and covered from head to foot with jewels and precious stones, suddenly descended, who, having alighted, made their obeisance to the reverend sage, and seated themselves respectfully in his presence.

LESSON 58.—*In continuation.*

bring those goods in carts from the custom-house, you must attend to everything,	<i>parmit-ghar se wuh chīzeñ gārīyon meñ le-ā.ō. tumheñ sab bātoñ kā <u>khayāl</u> karnā paregā.</i>
put the godown No. 2 into order, and see that there is no damage, if you don't look to everything, who else will?	<i>dūsre nambar kā godām durust karo, aur dekho kuchh nuṣṣān na hone pā.ē. agar tum sab chīzoñ kī <u>kha-</u> <u>bardārī</u> na karoge, to kaun karegā?</i>
I am going out, let me see everything ready when I come back,	<i>maiñ bāhar jātā hūñ, <u>khabar-</u> <u>dār</u>, kī jab maiñ lautkar ā.ūñ to sab chīzeñ taiyār pā.ūñ.</i>
darbān, are the counting-house sarkārs come?	<i>darbān, daftar-<u>khāne</u> ke sar- kār sab ā.ē haiñ?</i>
who is at work in the iron- factory?	<i>luhār ke kār<u>khāne</u> meñ kaun kāam kartā hai?</i>
sir, nobody is yet come, how is this? not yet come! what time of day do they mean to come?	<i>ṣāhib, koī abhī tak nahīñ āyā. bāt kyā hai? kī wuh abhī tak nahīñ ā.ē—wuh kis waqt ānā chāhte haiñ?</i>
this is the case every day, and therefore Mr. ——'s work is not yet done,	<i>har roz yihī hāl hai, isī wāṣṭe fulāne ṣāhib kā kāam abhī tak nahīñ ho chukā.</i>

when they come to-day we *jab wuh āj āwēnge ; to ham unse*
 will settle this business, *yih bāt samjh lenge.*
 Mr. — is speaking to me *fulāne ṣāhib har roz is kam ke*
 daily about this work, *liye mujhe kahte haiñ.*
 when they come, send them *jab wuh ā, en to unko mere pās*
 to me. *bhej-do.*

Exercise.—The sage remarked, "Well, this was not your visiting-day here, pray tell me on what account you have come." They replied, "Worshipful saint, there is a princess named *Badar Munir*; we intended to pay her a visit, this is the road, and we could not find it in our hearts to pass by without first paying our respects to you." He then said, "Good, do take this prince also along with you; he will at all events see whether *Badar Munir* is more lovely than the ladies of his palace, or they fairer than she." To this the fairies agreed, and, having handed them to their throne, flew away, and in the twinkling of an eye reached the palace of *Badar Munir*. The instant that *Mihr Munir* discovered that angel's face, bright as the moon, he became enamoured with her, while she also, admiring his radiant countenance and flushed by love's magic bloom, shone resplendent with the charms of a damask rose.

LESSON 59.—*In continuation.*

how long are those Europe *kabtak wuh wilāyatī chīzeñ*
 goods to lie at the custom- *parmit-ghar meñ parī ra-*
 house? *heñgī ?*
 sir, without an invoice to know *ṣāhib, bighair chalān kyūñ-*
 what they are, how can *kar asbāb khalāṣ kar lā-*
 I bring them? *saktā hūñ ?*
 different sorts of goods pay *har ek chīz kā judā judā maḥ-*
 different rates of duty, *ṣul hai.*
 by opening the boxes and *un ṣandūkoñ ke kholne, aur*
 seeing their value, you will *kīmat dekhne se, tum ma'lūm*
 be able to understand, *kār-sakoge.*
 sir, I cannot myself open the *ṣāhib, main akelā baste khol*
 packages, *nahīñ saktā.*
 in opening the packages, the *basta kholne se shāyad chīzeñ*
 goods may be injured, *kharāb ho jā, en.*
 sarkār, take the invoice and *sarkār, chalān lekar isī waqt*
 go directly, *wahāñ jāo.*
 sir, I am going; please to give *ḥuzūr main jātā hūñ, chālān*
 me the invoice, *mujhe dījiye.*

at two o'clock the custom-house officer came and opened the boxes, when I have signed each invoice, I will give them to the sarkār to be copied, and then send them to you, kirānī, copy these, and give them to the sergeant, call a blacksmith, and open the boxes; compare the value and quantity of the goods with the invoice, then make them tight again,

do baje parmit-ghar ke śāhib ne ākar śandūk khulwā.ē.

jab main sab chālanoñ par śahīh kar chukūngā to sarkār ko nakl karne ko dūngā; phir tumhāre pās bhej-dūngā. kirānī, nakl karke piyāde ke hawāle kar-do.

luhār ko bulākar, śandūk khulwākar, asbāb ki ta'dād aur kīmat chālān ke mutābiq karke phir band-karo.

Exercise.—Three watches of the night glided away in such pleasure, harmony, and delight, as human tongue cannot express. When these four fairy damsels were about taking leave, they addressed the prince thus: "Come along." He, being pierced to the heart with the arrow of love, replied, "I will not go; if you must set off, by all means depart." On representing this to *Badar Munīr*, that she might persuade him to take leave, they perceived that she also had no desire to let him go away. In this perplexity they observed, "Now what is to be done? if we leave him, how shall we show our faces to the holy man? and if we convey him hence in the present posture of affairs, she will be offended; the best advice is to wait a little longer, till both begin to slumber." After this, with the fatigue of sitting up, both got a-nodding; they then gently and artfully raised him on the throne, and with some philtre lulling him asleep, flew off with him.

LESSON 60.—*In continuation.*

sergeant, when you have signed your name, give it to the cashier,

hawaldār, jab apnī sahīh kar-chuko, to tahwildār ko do.

the officer having entered the particulars of every case in his book, and the duty on each article, wrote the amount,

khazānchī ne sab śandūk kī ajnās kā hāl alag alag likh kar har ek chīz kā mahşul judā judā lagākar jam' likh-dī.

taking the invoice, I had to go again, and show it to the head officer,

wuhī chālān lekar phir parmit-ke śāhib ke huzūr meñ jānā hū.ā.

having done all this, it had struck four o'clock, and the custom-house was shut, the next day I delivered the invoice to the officer, having examined the value of the articles, and their duty, he signed it, afterwards paying the duty to the cashier, having got an order for a pass and cleared the cases, I hired coolies, and brought them away,

sarkār, I will not give a kaurī to the custom-house people or the chaukidār at the wharf,

sarkār, why did you not go to the police-office and get a pass?

yihī karte karte chār baj-ga, e, tab parmit-ghar band hū, ā.

dūsre roz main ne chālan lekar ṣāhib ko sonp-diya.

saḥ asbāb kī kīmat aur maḥṣūl jānchkar us ne dast-khaṭ kiye.

taḥwīldār ko maḥṣūl dekar, aur pās lekar, ṣandūkon ko wahān se khalāṣ karwākar mazdūron ke sir par liwālā, e.

sarkār, main parmit-ke aur ghāṭ ke ādmīyon ko in'ām mein ek kaurī nahīn dūngā.

sarkār, tum thāne par jākar khalāṣī-nāma kyūn nahīn likhwā lā, e?

Exercise.—On their arrival they delivered him to the good father, and with his permission returned to their own mansions. By dawn of day, when he (the prince) awoke, neither the sparkling dome nor its refulgent orb was there; he heaved a deep sigh, and calling, "Alas, *Badar Munīr!*" again fell into a doze, from the effects of the potion upon him. Soon after, when a watch and a half of the day had elapsed, on the appearance of a crowd, the darwesh from circumstances guessed that these must be his attendants, and having called them he consigned him to their charge. His companions were of course gratified by finding him; but noticing his condition, they got alarmed about what reply they should give the king, and thus interrogated the good anchorite: "Please, your reverence, why is our prince thus distracted?" "Ask himself," said he. On hearing this, they accosted the prince in the following words: "Son of our sovereign, why are you thus beside yourself?"

LESSON 61.—*In continuation.*

sir, what can I do? for two or three days I have not had a moment's leisure; one can't get a thing done at once at the court,

janāb main kyā karūn? do tīn dīn se mujhe furṣat nahīn; aur kachahrī mein jāne se kāam tamām nahīn hotā.

- if I don't go myself, nothing is done, *bighair mere jāne ke kuchh nahīn hotā.*
- sir, I know, five days ago, you wrote to Patnā that the things would be forwarded to-morrow or next day, and no pass is obtained, *khudāwand, pāñch dīn guzre kī huṣūr ne likhā thā, kī kal Paṭne ko chīzeñ rawāna hoṅgī, aur abtak khalāṣī-nāma nahīn milā.*
- how can they go? they can't be sent without a pass, *wuh kyūñkar jā saktī haiñ? wuh pās bighair bhijwā,ī nahīn jā-saktīñ.*
- is the order for screws gone to Kāshīpūr factory? *Kāshīpūr ke luhār-khāne meñ pech banāne ko kṛm bhejā gayā hai?*
- they promised to send them to-day, *unhoñ ne āj bhejne kā wa'da kiyā hai.*
- if they don't come this evening you go there before gun-fire, for want of these screws the bales of cotton are lying loose, *agar wuh āj shām tak na ā,ēñ to tum top ke āge jāñā.*
- no one knows when the vessel will sail, *in pechoñ ke na hone se, sārī rū,ī ke baste khule paṛe haiñ.*
- have you collected the bills I gave you yesterday? *kisī ko ma'lūm nahīn jahāz kab khulegā.*
- sir, I have given in the money for all you gave me, *kyā tum un tamassukoñ kā rupiya wuṣūl karchuke, jo maññ ne kal tumheñ diye the?*
- khudāwand, jitnī fardenī tamassuk kī āpne bande ko hawāle kī thīñ, sab kā rūpiya lā-diyā hai.*

Exercise.—The prince neither distinctly articulated with his mouth, nor opened his eyes, all that he raved being, "Alas, *Badar Munir!*" In short, they placed him in the pālkī, and conveyed him with fear and trembling to the king, to whom they stated the matter so: "May it please your Majesty, yesterday afternoon a lovely fawn came in sight, and the prince, after forbidding us, set his horse after it himself at full gallop; we nevertheless followed at a respectful distance. She took shelter in so wild a wood, that the prince escaped our sight entirely, though we were all following him with our eyes; besides which, darkness overtook us, and we being helpless passed the whole night in that place; but rising by daybreak we continued our inquiries; at last we found him

in this distracted condition, at the lodge of a hermit there. When we inquired of him, he also gave us no information whatever, though we naturally conjecture that the person's name which is mentioned must be one with whom the prince is in love."

LESSON 62.—*In continuation.*

- do you know where Najmud-dīn is? *tum jānte ho Najmuddīn kahān hai?*
- sir, I heard he is not coming to-day; his brother says he has a fever, *ṣāhib, main ne sunā hai ki wuh āj nahīn āegā; us ke bhāī ne kahā ki us ko bukhar hai.*
- how does he mean to do his work? he has a fever daily, *wuh kyūnkar naukari karegā? us ko har roz tap āti hai.*
- was the cloth examined yesterday, and placed to Muhammad Ali's account? *kal kapron kā nirakh daryāft karke Muḥammad'Alī ke nām mein jam'-kharch kiya gayā hai, yā nahīn?*
- sir, it is entered in the waste-book, not in the ledger, *ṣāhib āj jākar bahi mein likhā gayā hai, lekin khāte mein mundarij nahīn huā.*
- why so? if he objects to the brokerage, how is it to be settled? *aīsā kyūn hūā? agar wuh dallālī kī dastūrī kā'uzr rakhtā hai to kyūnkar faisala hogā?*
- sir, I will thank you to settle it with him; he does not mind us in the least, *ṣāhib, āp us ke sāth is bāt kā faisala karen; wuh hamāri bāt kuchh bhī nahīn māntā.*
- make out the account of what cloth he has purchased up to this time, *jo kaprā is waqt tak us ne mol liyā hai us kā hisāb karo.*
- balance the account, leaving out the cloth bought yesterday, *kal kā kaprā amānat rakhkar, aglā hisāb karo.*
- the account ought not to remain unbalanced, *mizān diye bighair hisāb parā na rahne denā chāhiye.*

Exercise.—The king then tenderly began: "My child, if you will discover your affliction, we shall then consider of a remedy for it." After much entreaty he returned, "Oh, my dear father, the only specific I want is *Badar Munir*; possessed of her I would recover." They next interrogated about her address and residence. The prince sorrowfully said, "I know not, indeed." He rejected all food, continued day and night heaving

deep sighs, and weeping bitterly. Witnessing this distress, his parents also were sorely afflicted, and kept beating their breasts in such anguish for their son that the affairs of the state were running fast into disorder and confusion. The minister was a prudent man, and thus remonstrated to His Majesty: "Let not your Highness be so woe-begone, but attend as usual to the interests of your kingdom; your slave is dispatching messengers in every direction; should a princess of the name be found anywhere, we may then get the prince married to her; if the parents agree with a good grace, all is well; if not, why, let us force them."

LESSON 63.—*In continuation.*

- the account of shawls, handkerchiefs, baftas, etc., which have been agreed for, is all settled,
- there is nothing else due to him; if you please to compare Dr. and Cr. you will see,
- Pānchū sarkār, what are you doing? see that the accounts are correct,
- I am afraid there are errors in Captain Leyden's last year's account,
- I can't make out what sugar, coffee, sugar-candy, and raisins have been purchased,
- sir, here is nothing without a written order; the accounts agree with what is written, that's not what I mean. I say it's not clear what belongs to each account,
- sir, there is no fear about that—I have by me the accounts of sales and purchases,
- ḥisāb shāl rūmāl, aur bāfte waghaira kā, jo ṭahar gayā thā, sab bebāk ho-gayā.*
- us kā aur kuchh bākī nahīn; agar āp jam' o kharch kā muqābala karen to ma'lūm karenge.*
- Pānchū sarkār, kyā karte ho? dekho ki ḥisāb kitāb mein ghalatī na ho.*
- mujhe shakk hai ki Kaptān Leden sāhib ke sāl-guzashte ke ḥisāb kitāb mein ghaltiyān haiñ.*
- maiñ nahīn ma'lūm kar saktā ki kitnī shakar, aur kaṭwa, aur mīsrī, aur kishmish kharīdī gayī hai.*
- ṣāhib, bighair taḥrīrī hukm ke yahāñ kuchh nahīn hai; ḥisāb taḥrīr se milṭā hai.*
- yih merā maṭlab nahīn. Maiñ kaṭhā hūñ ki har ek ke ḥisāb mein kitnā hogā, yih ṣāf ma'lūm nahīn hotā.*
- ṣāhib, us kā kuchh andesha nahīn—mere pās kharīd aur farokht ke ḥisāb haiñ.*

tell me what is the amount of *kaho ki Kaptān Rābīnsan*
 Captain Robinson's account *ṣāhib ke ḥisāb ki mīzān aur*
 —what quantity and kind of *mikdār, aur ḥism ajnās kī*
 articles, *kyā haiṅ.*

Exercise.—This plan was applauded by the sovereign, and scouts were accordingly sent to all quarters, with a requisition in due form. One of these emissaries found his way to *Badir Munīr's* country, and on making the requisite inquiries there he learned that her situation was still more deplorable, by pining at the absence of her lover. On this the fleet envoy, quite overjoyed, entered the presence of her illustrious father, and presented the formal request to him; who, though drooping with sorrow for his daughter, on reading the contents of the paper became much exhilarated. He instantly, without loss of time, preparing an answer, delivered it to the messenger, with this injunction, "Do you quickly proceed by night and by day till you deliver this from me." The purport of it was thus: "The friendly epistle hath reached us, in which you solicit my daughter *Badar Munīr's* hand for your son *Mīhr Munīr*, to which I have consented: it is now incumbent on you to reflect that the sooner you arrive for the nuptials, so much the better: you will therefore be pleased to make no delay, nor take any trouble about the bridal preparations."

LESSON 64.—*In continuation.*

sir, wait a moment, the articles *ṣāhib, zarā ṣabr kījīyē, ajnās*
 had on the 4th instant are *tārīkh chauthī māh ḥāl kī*
 not entered, *dārj ḥisāb nahīn haiṅ.*
 Mr. Smith will sail to-morrow; *Ismīṭ ṣāhib kal jahāz par char-*
 is his account ready? *hēnge; unkā ḥisāb taiyār hai?*
 it is here, sir; the amount due *maujūd hai, ṣāhib, un par*
 from him is 56,411 rupees, *56,411 rūpai āte haiṅ.*
 you come with me, then I shall *tum mere sāth chalo, to mujhe*
 have no trouble in explain- *ḥisāb ke samjhāne meṅ kuchh*
 ing, *dikkāt na hogī.*
 Kudrat-Ullā, bring the waste- *Kudrat-Ullā, jākar, bahī, aur*
 book, journal, and ledger *roz nāmcha, aur ḥisāb bahī,*
 with the book of sales with *ma' bikrī bahī ke le-āo.*
 you,
 show me the amount of what *dekhāo ki har ek dukāndār kā*
 is due to and from each of *kyā denā yā us se kyā pānā*
 the shopkeepers, *hai.*

It appears to me all the accounts are in confusion, sarkār, are all my things ready?

sir, the sarkār has taken money for them; no doubt they will be here by two o'clock,

when they come, send them immediately to Nayā Ghāt, it is now high water, I can't wait longer,

mujhe ma'lūm hotā hai, ki sab hisāb ulāṭ palāṭ hai.

sarkār, merī sab chīzēn taiyār haiñ ?

śāhib, sarkār unke liye rūpiya legayā hai; aur zarūr do baje tak chīzēn yahān pahunchēngī.

jab wuh āyēn usī dam Na, Ghāt par bhej-denā.

ab bhāṭhā hai, main aur ṭahar nahīn saktā.

Exercise.—When the bearer of such cheering intelligence delivered the letter into the minister's hands, he forthwith conveyed it to the emperor's court; and when His Majesty cast his eyes over the lines, he felt his heart glow with renovated vigour. In short, he was supremely happy, and accordingly ordered a reward for the bringer of these glad tidings. That day, in every house over the whole city, there were great rejoicings, and the king thus instructed the minister: "I will set out on such a day to celebrate the auspicious marriage of *Mihr Munīr*; in the meantime, get all the equipage immediately ready for the royal nuptials, as well as the necessities for our journey." In that period every requisite was prepared, and the king set forth in great pomp and splendour, along with his army, with a retinue and procession so numerous and resplendent that a detail here would prove too tedious. In a few weeks he entered the other's territories with becoming grandeur and dignity, with flying colours and bands of music, and thence, having accomplished the object of his journey, he returned to his own capital in a very splendid manner, bringing with him his son and daughter, attended with melody, pleasure, and delight.

HINDŪSTĀNĪ MANUAL.

PART II.

A PRACTICAL AND PHRASEOLOGICAL VOCABULARY.

ENGLISH AND HINDŪSTĀNĪ.

THE following copious selection of phrases will be found to answer two distinct purposes : (1) to exercise the student in readily turning into Hindŭstānī every possible variety of English expressions ; (2) to serve as a vocabulary of useful words, each sentence containing a leading word printed in italics, arranged according to the order of the alphabet. The Hindŭstānī word or words in each sentence, corresponding to the English word printed in italics, is included within a parenthesis. This plan of vocabulary will, it is presumed, have a great advantage over a mere dry list of words, as the student will, in every instance, see the manner in which the word is employed. Finally, the same word is occasionally repeated twice, or even thrice, when it happens to have more than one signification, or when it denotes different parts of speech, as substantive, adjective, or verb.

A.

abandoned—absent.

The crew, <i>having abandoned</i>	<i>jahāzī</i> (or <i>mallāḥ</i>) <i>jahāz ko</i>
the ship, had run away,	(<i>chhoṛkar</i>) <i>bhāg-gaḥ the.</i>
He does not <i>abate</i> me one	<i>mujhe wuh ek pāsā nahīn</i>
pice,	<i>ghaṭātā.</i>
<i>Abide</i> with me a few days,	<i>mere sāth chand roz (raho).</i>
He possesses great <i>ability</i> ,	<i>wuh <u>khūb</u> (kābīlīyat) rakhtā</i>
	<i>hai.</i>
He is an <i>able</i> man,	<i>wuh (lā, ik) ādmī hai.</i>
Are you <i>able to do</i> this?	<i>tum yih (kar-sakte ho) ?</i>
I have been <i>absent</i> ten days,	<i>main das roz se (<u>ghair</u>-hāzīr)</i>
	<i>hūn.</i>

We ought to <i>abstain</i> from committing evil.	<i>hamen chāhiye ki badī se (bās rahen).</i>
It is <i>absurd</i> to speak thus,	<i>aisā kahnā ('abaṣ) hai.</i>
Take as much as you please ;	<i>mere pās (kaṣrat) se hai ; jis</i>
I have <i>abundance</i> ,	<i>ḡadar chāho lo.</i>
That is an <i>Abyssinian slave</i> ,	<i>wuh (Ḥabshī ghulām) hai.</i>
He goes to an <i>academy</i> daily,	<i>wuh (madrase ko) har roz jātā hai.</i>
Do you <i>accede</i> to what I propose or not ?	<i>jo main kahtā hūn, tum us ko (ḡabūl karte ho) yā nahīn ?</i>
I still retain my <i>Hindūstānī</i> accent,	<i>main abtak Hindūstānī zabān kā (lahja) rakhtā hūn.</i>
The book you sent me was <i>acceptable</i> ,	<i>tum ne jo kitāb mujhe bhejī wuh mere (pasand āī).</i>
He immediately <i>accepted</i> my offer,	<i>us ne fī-l faur merī bāt (ḡabūl kī).</i>
Except you <i>accompany</i> me, I will not go,	<i>tumhāre (hamrāh liye) bighair main nahīn jāne kā.</i>
I <i>was not able to accomplish</i> my wishes,	<i>main apnī murād (ḡāṣil na kar-sakā).</i>
Have you an <i>account</i> with him ?	<i>us ke sāth kuchh (ḡisāb kitāb) rakhte ho ?</i>
He is <i>accused</i> of robbing his master,	<i>ustād kī chīs churāne kā (us par ilzām lagāyā gayā hai).</i>
<i>Accustom</i> yourself to read and write,	<i>likhne parhne kī ('ādat dālo).</i>
This fruit is very <i>acid</i> ,	<i>yih phal bahut (khaṭṭā) hai.</i>
He has many <i>acquaintances</i> ,	<i>us ke bahut (āshnā) hain.</i>
I am <i>acquainted</i> with all,	<i>main sab se (wāḡif hūn).</i>
He <i>has acquired</i> great knowledge,	<i>us ne bahut 'ilm (ḡāṣil kiyā hai).</i>
He has been tried and <i>acquitted</i> ,	<i>muḡaddame kī taḡḡikāt ke ba'd wuh (rihā kiyā gayā).</i>
A good <i>action</i> deserves our praise,	<i>nek (kām) tā'rīf ke lāḡik hotā hai.</i>
He is exceedingly <i>active</i> in that business,	<i>wuh us kām men nihāyat (chālāk) hai.</i>
The angel of <i>Gōd</i> expelled Adam and Eve from paradise,	<i>ḡhudā ke firishte ne (Ādam o Hawwā ko) firdaus se nikāl-diya.</i>
The <i>angel of death</i> seizes upon all men,	<i>(malak-ul-maut) sab ādmiyon ko giriftār kartā hai.</i>
He has received an <i>addition</i> to his salary,	<i>us kī tankhwaḡh kā (izāfa) hūā hai.</i>

Pray can you tell me his address?	az rāh-i mihrbānī āp uskā (patā) batā sakte haiñ.
To-day's meeting is adjourned till Monday next,	āj kā jālsa, Pīr ke roz tak (maukūf or multawī rahā).
Let us first adjust this matter,	pahle ham is amr kā (tasfiya karleñ).
This is admirable writing,	yih khatt bahut (achchhā) hai.
I greatly admire him for his great learning,	chūñki wuh bahut barā 'ālim hai main use bahut pasand kartā hūñ.
I do not admit of what you say,	tumhārī bāt main nahīñ (qabūl kartā).
May a stranger be admitted?	ghair shakhṣ (dākhil ho saktā hai)?
A school has been opened for adult persons,	ek madrasa (nau jawānon) ke liye jāri hū, ā hai.
Can you advance me this sum?	mujhe itnā rūpiya (peshgī de sakte ho)?
The enemy had advanced as far as Dihli,	dushman Dihlī tak (pahunch gayā thā).
Of what advantage will that be to me?	wuh mere kis (fāide) kā hogā?
She has long been in adversity,	wuh muddat se (muṣibat) mein giriftār hai.
You had better advertise the sale,	bihtar hai ki tum nilām kā (ishtihār do).
What is your advice in this affair?	is kām mein tumhārī kyā (ṣalāḥ) hai?
Do you think it advisable to do so?	tumhāre nazdik aisā karnā (munāsib) hai?
He affected a great show of kindness,	is ne ṣāhirā barī khātir-dārī (dikhlāī).
This history is affecting,	yih kīṣṣa (dard-āmez) hai.
He shows great affection for the people,	wuh logon se bahut (dostī) rakhtā hai.
He affirmed this to be a certain fact,	us ne (ikrār kiyā) ki yih sach hai.
He on hearing the news became greatly afflicted,	wuh khabar sunke bahut (āzurda hū, ā).
They have suffered great affliction,	unhon ne bahut (ranj) uṭhāyā.
I am afraid to go there.	main wahāñ jāne se dārtā hūñ.
I cannot afford to give so much monthly wages,	itnā mahinā main nahīñ (de saktā).

- Pray *afford* me your assistance, *mihrbāni karke (merī madad kījiye).*
- I do not wish to *affront* him, *main us ko (na-rāz karnā) nahīn chāhtā.*
- Her *age* is not more than ten years, *us kī ('umr) das baras se ziyāda nahīn hai.*
- Do you know who is his *agent* ? *tum jānte ho us kā (gumāshta) kaun hai ?*
- Standing before the court, he began to be much *agitated*, *'adālat mein khare hone par wuh bahut (kānpne) lagā.*
- I agree* to what you say, *jo tum kahte ho so main (qabul kartā hūn).*
- His company is very *agreeable*, *us kī shuḥbat nihāyat (dil-chasp) hai.*
- What *agreement* had you with him ? *us se tum ne kyā (ikrār) kiyā thā ?*
- The *air* of this country is very unfavourable, *is mulk-kī (hawā) bahut nāmūwāfīk. hai.*
- Alas !* it is all true, *(afsos) sab sach hai.*
- The two are perfectly *alike*, *donoṁ bi-l-kull (yaksān) haiṁ.*
- I saw an *alligator* in the Ganges, *main ne ek (magar) Gangā mein dekhā.*
- Allow* me to go with you, *apne sāth mujhko chalne (do).*
- He made me an *allowance* of ten rupees, *us ne mujh ko das rūpiya (dastūrī) dī.*
- Have you *got* this year's *almanac* ? *tumhāre pās is sāl kī (jantrī) hai ?*
- I have not yet learned the *alphabet*, *ab tak main ne (alif-be) sikhī nahīn.*
- Speak *aloud*, that I may hear you, *(buland āwāz se) kaho ki main sunūn,*
- What *alteration* shall I make ? *main kyā (tabdīl karūn) ?*
- It is now done, and *can't* be *altered*, *ab wuh ho chukā aur (tabdīl nahīn ho saktā).*
- He has *amassed* great wealth, *us ne bahut daulat (jam' kī hai).*
- The bill will *amount* to 500 rupees, *ḥisāb kī jam' pān sau rūpiyā (hogī).*
- What is the *amount* of your bill ? *tumhāre ḥisāb kī kyā (jam') hai ?*
- I was *amazed* at the amount, *ḥisāb kī jam' dekhkar mujhe (ta'ajjub hū, ā).*
- Amuse* yourself awhile in the garden. *thorī der tak bāgh mein (dil bahlā, o).*
- Dihlī is an *ancient* city, *Dihlī (qadīm) shahr hai.*

Does this make you <i>angry</i> ?	<i>kyā tum is se (ghusse) hote ho ?</i>
Do you know this <i>animal's</i> name?	<i>tum is (jānwār) kā nām jānte ho ?</i>
Can you give an <i>answer</i> to this question?	<i>is sawāl kā (jāwāb) de sakte ho ?</i>
This <i>will answer my purpose</i> ,	<i>is se (merā kām niklegā).</i>
I am very <i>anxious</i> to get there,	<i>wahān pahunchne ke liye mujhe bahut (fikr) hai.</i>
I have not seen him <i>anywhere</i> ,	<i>main ne use (kahin) nahin dekhā.</i>
He made no <i>apology</i> for his misconduct,	<i>us ne apni bad-aṭwārī kā kuchh ('uzr) na kiyā.</i>
He <i>made an appeal</i> to Government,	<i>us ne sarkār mein (apil ki).</i>
He will <i>not appear</i> personally in this business,	<i>wuh khud is kām mein (zāhir na hogā).</i>
It <i>appears</i> to me very strange,	<i>mujh ko barā ta'ajjub (ma'lūm hotā hai).</i>
He made an <i>application</i> to the judge,	<i>us ne jaj sāhib ke pās (dar khwāst) di.</i>
His goods will be <i>appraised</i> and sold,	<i>us ki chīzen (kīmat tajwīz hokar) bechī jāngī.</i>
I <i>apprehend</i> you have made a mistake,	<i>main (samajhtā hūn) ki tum ne khātā ki hai.</i>
He <i>was apprehended</i> and put into prison,	<i>wuh (giriṣṭār karke kaid-khāne) bhejā gayā.</i>
He has <i>appropriated</i> all his property to this purpose,	<i>us ne apni sārī daulat is kām ke liye (makhṣuṣ ki hai).</i>
Do you <i>approve</i> of what I say?	<i>jo main kahtā hūn, wuh tum (pasand karte ho) ?</i>
He teaches the Bengālī, Sanskrit, Hindūstānī, Persian, and <i>Arabic</i> languages,	<i>wuh Banglā Sanskrit, Hindūstānī, Farsī aur ('Arabī) sikhātā hai.</i>
There are five <i>arches</i> in the veranda,	<i>barānde mein pāñch (mihrāben) haiñ.</i>
This is an <i>arduous</i> undertaking,	<i>yih barā (mushkil) kām hai.</i>
Let us <i>argue</i> the point together,	<i>ham āpas mein is bāt par (baḥs karen).</i>
He uses very strong <i>arguments</i> ,	<i>wuh kawī dalīlen lātā hai.</i>
I am now learning <i>arithmetic</i> ,	<i>fil hāl main (hisāb) sikhātā hūn.</i>
The king was at the head of his <i>army</i> ,	<i>bādshāh apne (lashkar) kā pesh-wā thā.</i>
He was <i>arrested</i> for debt by Bābū Rāe Chandar,	<i>Bābū Rāe Chandar ne usko karz ke wāṣṭe (giriṣṭār kiyā).</i>

- Have you heard the news of his *arrival*? *āp ne us ke (pahunchne) kī khabar sunī?*
- I am not acquainted with that *art*, *main us (hunar) se wāqif nahīn hūn.*
- They are very *artful*, *wuh bare (hīle-bāz) haiñ.*
- They deal in various *articles*, *wuh har kism kī (chīzōñ) kī tijārat karte haiñ.*
- Has he repaired the carriage as I told him? *(muwāfik) mere kahne ke usne gūri kī marammat kī hai?*
- Let us now *ascend* the mountain, *ab ham pahār par (charhen).*
- Ask* him what is his name, *us se (pūchho) ki tumhārā nām kyā hai?*
- To whom does that *ass* belong? *wuh kiskā (gadhā) hai?*
- The people of the villages *assembled*, *gā'ōñ ke ādmī (jam' hū'e).*
- I saw a great *assembly* of people, *main ne ādmiyōñ kī ba'ī jamā'at) dekhī.*
- I *assent* to your proposal, *main tumhārī bāt (kabūl kartā hūn).*
- He *asserted* that it is so, *us ne (kahā) ki yih aisā hai.*
- We ought to *assist* each other, *hamēñ chāhiye ki ek dūsre kī (madad karen).*
- Why do you *associate* with evil company? *bad shūbat meñ kyūñ (rahte ho)?*
- I *assure* you there is no danger in that matter, *(yaqīn rakho) us mu'āmale meñ kuchh khatra nahīn hai.*
- Assuredly* this is true, *(yaqīnan) yih sach hai.*
- He manifested great *astonishment* on his part, *us ne apnā nihāyat (ta'ajjub) zāhir kiyā.*
- Are you acquainted with the *science of astronomy*? *tum ('ilmī hai,at) meñ dakhil rakhte ho?*
- How shall I *atone* for this conduct? *hamārī is takṣīr kā (kaffāra) kis tarah ho saktā hai?*
- The enemy's cavalry *attacked* us, *dushman ke sawāroñ ne ham par (hamla kiyā).*
- He *never attempted* to learn, *is ne sikhne meñ kuchh (koshish na kī).*
- Let us *attend* to our studies, *ham sabak par apnā (dīl lagā'en).*
- I have received notice to *attend* the court at ten o'clock, *mujhe kachahrī meñ das baje hāzīr hone kī ittīlā' milī hai.*
- Your *attendance* there is required, *wahāñ tumhārī (hāzīrī) zarūr hai.*

She <i>pays attention</i> to learning,	wuh parhne men (dil lagātī) hai.
Do you mean to attend the <i>auction</i> ?	(nīlām) men āp jā, enge?
I believe the information is <i>authentic</i> ,	main is khabar ko (sach) jāntā hūn.
Who is the <i>author</i> of this book?	is kitāb kā (muṣannif) kaun hai?
By whose <i>authority</i> do you do this?	tum kis ke (hukm) se yih kām karte ho?
There is no end to his <i>avarice</i> ,	us ke (lālach) kī-intihā ko, i nahīn.
He is extremely <i>avaricious</i> ,	wuh baṛā (lālchī) hai.
What is the <i>average</i> of attendance at your school?	tumhāre maktab kī (ausaṭ) ḥāzīrī kyā hai?
I cannot <i>avoid</i> going,	main jāne se (bāz) nahīn rah saktā.
<i>Awake</i> me early in the morning	tarke mujh ko (jagā-do).
I was not <i>aware</i> of this,	main is se (wākīf) na thā.
How inexpressibly <i>awful</i> is the state of those who despise God!	jo log khudā ko ḥakīr jānte haiṅ, un kā ḥāl kaisā (haulnāk) hai!
He is <i>awkward</i> at his work,	wuh apne kām men (anārī) hai.
This is an <i>awkward</i> circumstance.	yih (be-dhab) mājarā hai.
Bring an <i>axe</i> and chop this wood,	(kulhārī) lākar is lakṛī ke ṭukṛe karo.

B.

Is he still a <i>bachelor</i> ?	kyā wuh abtak (kuṅwārā or mujarrad) hai!
What has he got on his <i>back</i> ?	uskī (pīṭh) par kyā hai?
Put this money in the <i>bag</i> ,	yih rūpai (thailī) men bharo.
The soldiers departed this morning with their <i>baggage</i> ,	sipāhī āj fajr apnā (asbāb) lekar kūch kar-ga, e,
Are you willing to become <i>bail</i> for him?	tum us kī (zāmnī) dene ko rāzī ho?
What is the <i>balance</i> of my account?	mere ḥisāb kā kyā baḳāya hai?
Open the <i>bale</i> of cotton,	rū, i kī (tangī) kholo.
That vessel has come in <i>ballast</i> ,	wuh jahāz (khālī) āyā hai.

We may now <i>banish</i> our fears,	<i>ab ham dahshat (dūr karen).</i>
They are <i>bankers</i> in Calcutta,	<i>wuh Kaikatte men (mahājānī karte) haiñ.</i>
He is lately become a <i>bankrupt</i> ,	<i>wuh thoṛe dinon se (derwāliyā) ho-gayā hai.</i>
We sat on the <i>bare</i> ground,	<i>ham (khālī) zamīn par baiṭhe.</i>
You have made a bad <i>bargain</i> ,	<i>tum (saude) men ṭhagā'e ga'e.</i>
This dog <i>barks</i> at everybody,	<i>yih kuttā sab par (bhaunktā hai).</i>
I have sold my 20 <i>barrels</i> of flour,	<i>maiñ ne apne āṭe ke bīs (pīpe) beche haiñ.</i>
This land is entirely <i>barren</i> ,	<i>yih zamīn bi-l-kull (ūsar) hai.</i>
Alas! what <i>base</i> conduct am I guilty of?	<i>afsoś! kyā (bad) kām mujh se sarzad hū, ā?</i>
Bring some water in a <i>basin</i> .	<i>zarā sā pānī (ṭasht) men lā'o.</i>
Put these things in a <i>basket</i> ,	<i>in chīzon ko (ṭokre) men rakho.</i>
I saw numbers of people <i>bath-</i> <i>ing</i> in the Ganges,	<i>maiñ ne bahut ādmiyon ko Gangā men (ghuś karte) dekhā.</i>
He <i>bears</i> this load on his head,	<i>wuh apne sir par yih bojh (dhotā hai).</i>
You <i>bore</i> it very patiently,	<i>tum ne bahut ṣabr ke sāth (bardāshṭ kiyā).</i>
I have <i>beaten</i> him twice in learning,	<i>maiñ ne parhne men us par do martaba (sabkāt ḥaṣil kī).</i>
The master has <i>thoroughly</i> <i>beaten</i> the slave,	<i>mālik ne ghulām ko (khūb mārā) hai.</i>
Is that a <i>man</i> or a <i>beast</i> ?	<i>wuh insān hai yā (ḥaiwān)?</i>
This is a <i>beautiful</i> garden,	<i>yih bahut (khawush-numā) bāgh hai.</i>
The ship was <i>becalmed</i> four days,	<i>jahāz (bighair hawā ke) chār dīn ṭaharā rahā.</i>
<i>Beckon</i> to him to come here,	<i>yahāñ āne kā use (ishāra karo).</i>
He has lately <i>become</i> very proud,	<i>thoṛe dīn se wuh bahut maghrūr (ho-gayā hai).</i>
He is ill and confined to his <i>bed</i> ,	<i>wuh bimārī kī ḥālat men (bistar) par parā hai.</i>
I have been stung by a <i>bee</i> ,	<i>shahad kī makkhī ne mujhe dañk mārā</i>
<i>I beg</i> your pardon for what I have done,	<i>jo maiñ ne kiyā hai (mu'āf kījiye).</i>
There is a <i>beggar</i> at the door,	<i>darwāze par (fakīr) hai.</i>
<i>I have begun</i> to speak English,	<i>maiñ ne āngrezī bolnā (shurū' kī hai).</i>

- It has neither *beginning* nor end,
 He *believes* whatever people tell him,
 Does this knife *belong* to you?
 The ears of corn, being ripe, *bend* to the ground,
 Has the medicine afforded you *benefit*?
 I have been three years in *Bengal*,
 I *beseech* you to pay attention,
 He is *beset* on all sides with business,
 I am going to the shoemaker's to *bespeak* a pair of shoes,
 I think it will be *best* to do so,
 I am a poor man, be pleased to *bestow* one rupee,
 Mine is *better* than yours,
 Beware of the engine,
 Why do you *bid* me do this?
 How *big* is the book you speak of?
 Give me your *bill*, I will pay it,
 Bind him hand and foot,
 He has *bound* up the parcel,
 What *bird* is this?
 He was *bitten* by a jackal,
 This fruit is very *bitter*,
 Am I *blameable* in this?
 The *blame* rests only upon me,
 No, without doubt you are *blameless*,
 After being *bled*, he recovered,
 I have cut my finger, see how it *bleeds*,
- na us k̄a (aṛwal) hai na āk̄hir.
 jo kuchh kī log use kahte haiñ wuh (bāwar kar-letā hai).
 yih chhurī (tumhārī hai)?
 anāj kī bāleñ pukhta hokar, zamīn par (jhuktī haiñ).
 tum ko is darwā se kuchh (fāida) hū, ā?
 maiñ (Bangālē) meñ tīn baras se hūñ.
 maiñ (iltimās kartā kūñ) kī āp tawajjuh farmā, eñ.
 wuh chārōñ taraf se kām meñ (ghirā) hai.
 maiñ mochī kī dūkān par ek jorā jūtā (banwāne ko kahne) jātā hūñ.
 mere nazdīk aisā karnā (achchhā) hogā.
 maiñ muhtāj hūñ, mihrbānī se ek rūpiya ('ināyat kījiye).
 tumhāre se merā (achchhā) hai.
 injan se (hushyār raho).
 tum kis wāṣṭe mujhe yih kām karne ko (kahte) ho?
 wuh kitāb jis kā zikr tum ne kiyā kitnī (barī) hai?
 tum apnī (hisāb kī fard) lā, o, maiñ adā karūngā.
 us ke hāth pā, oñ (bāndho).
 us ne gaṭhrī ko (kasā hai).
 yih kaun (chiriyā) hai?
 us ko ek gīdar ne (kūtā).
 yih phal bahut (kaṛwā) hai.
 kyā maiñ is meñ (taḡṣīr-wār) hūñ? [hai].
 is kā (ilzām) mujhī par lagtā.
 nahīñ, be-shakk tum (be-ḡuṣūr) ho.
 ba'd (faṣd khulwāne) ke wuh chaṅgā ho-gayā.
 merī uṅglī kaṭ-ga, ñ, dekho kyā (khūn bahtā hai).

- By the *blessing* of God I am better,
 He is now quite *blind*,
 He led him *blindfold* through the city,
 He is a *blockhead*,
 Where there is *blossom* we expect fruit,
 This plant will soon *blossom*,
 He *blotted* the whole of his papers,
Blow the dust off your book,
 You *blunder* continually,
 This knife is very *blunt*,
 He does not suffer much pain in the *body*,
 He is *bolder* than I,
 Fix a *bolt* on the window,
 He wishes to have a *bond* for this amount,
 The dog has a *bone* in his mouth,
 I have been to the *bookseller's* shop,
 He was *born* before you,
 I want some money, from whom can I *borrow*?
 Put this oil into a *bottle*,
 Read to the *bottom* of the page,
 Having made a *bow*, he sat,
Bows and arrows were formerly used in war,
 What shall I put in this *box*?
 That lady wears *bracelets*,
 That tree has many *branches*,
 Don't you know *brass* from copper?
 His soldiers are very *brave*,
- khudā ke faẓl se main bihtar hūn.*
wuh ab bi-l-kull (andhā) hai.
wuh uskī (ānkh band karke) use shahī meñ liye phirā.
wuh (aḥmak) hai.
jahān (gul) hai, wahān ummed meṭe kī hai.
yih darakhṭ jald (phūlegā).
us ne apne sāre kāghazōñ par (siyāhī dāl-dī).
apnī kitāb par se gard (phūñk dālo).
tum hamesha (ghalaṭī karte ho).
yih chhurī baṛī (kund) hai.
us ke (badan) meñ bahut dard nahīn hai.
wuh mujh se (ziyāda shujā') hai.
(hurkā) khiṛkī meñ lagā-do.
wuh in rūpaōñ kā (tamassuk) chāhtā hai.
us kutte ke munh meñ (ek haddī) hai.
main (kitāb-furosh) kī dukān par gayā thā.
wuh tum se peshtar (paidā) hū, ā thā.
mujh ko thore rūpai kī zarūrat hai, kis se (karz lūn)?
is tel ko (botal) meñ rakho.
is safhe ke (nīche) tak parho.
wuh (salām) karke, baiṭhā.
tīr aur (kamān) peshtar larā, - iyon meñ isti'māl kiye jāte the.
is (ṣandūḳche) meñ main kyā rakhūñ?
wuh bibī (kāre) pahintī hai.
us darakhṭ kī bahut sī (ḍālī-yāñ) haiñ.
tum (pītal) aur tāñbe meñ imtiyāz nahīn kar sakie?
uske sipāhī baṛe (bahādur) haiñ.

- What *bravery* have they dis- *unhon ne kaisī (shujā'at)*
played? *dikhlā, ī hai?*
- The ass is *braying*, *gadkhā (reñktā) hai.*
- What is the *breadth* of that *us kapṛe kā kyā ('arṣ) hai?*
cloth?
- Can you *break* this cocoa-nut? *tum yih nāriyal (phor) sakte ho?*
He has *broken* it in pieces, *us ne uske ṭukṛe ṭukṛe (kar*
dāle).
- I have run to such a degree *maiñ is kadar daurā ki (be*
that I am out of *breath*, *dam) ho-gayā hūñ.*
- I cannot *breathe*, *maiñ (dam le) nahīñ saktā.*
- He *bred* up his children in the *us ne apne larkon ko bahut ach-*
best manner, *chhī tarah (tarbiyat kiyā).*
- These insects *breed* in the rice, *ye kīre chāwal mein (paidā*
hote) haiñ.
- He was *bribed* to commit that *yih burā kām karne ke liye use*
wicked deed, *(rishwat dī ga, ī thī).*
- Bricks* are made of this kind *is kism kī miṭṭī se (inṭen) bantī*
of earth, *haiñ.*
- I saw both the *bridegroom* and *maiñ ne (dulhā) aur (dulhan)*
bride, *donon ko dekhā.*
- He has a horse, but no *bridle*, *us ke pās ghorā hai, magar*
(lagām) nahīñ.
- Do you observe that *bright* *us (raushan) sitāre ko tum*
star? *dekhte ho?*
- How *broad* shall I make this *maiñ is chaṭā, ī ko kitnā*
mat? *(chaurā) banā, ūñ?*
- He is by trade a *broker*, *us kā peshā (dallālī) hai.*
- What colour shall I make it? *use kaun sā rang (rangūn)?*
black, white, red, green, *siyāh sufed, surkh, sabz,*
brown, or blue? *(khākī), yā āsmānī?*
- Here is a *brush*, where is the *(mū-kalam) maujūd hai, rang*
paint? *kahāñ hai?*
- These trees are beginning to *in darakhthon mein (kaliyāñ ni-*
bud, *kalnī) shurū' hū, īñ.*
- I am going to *build* a house, *maiñ ek makān (ta'mīr karwā-*
ūngā),
- Are you not afraid of that *bull*? *tum us (sāñd) se nahīñ darte?*
- Where shall I put this *bundle*? *is (gathrī) ko kahāñ rakhūñ?*
- The whole *burden* rests upon *tamām (bojh) mujh par hai.*
- me,
- Burn* this waste paper, *is raddī kāghaz ko (jalā-do).*
- They drank so much that they *unhon ne itnā piyā ki qarīb thā*
almost *burst*, *(peṭ phat-jā, e).*

He <i>burst</i> open the door,	<i>us ne darwāza (tor̥kar kholā).</i>
He is gone to <i>bury</i> his father,	<i>wuh apne bāp ko (gārue) gaya hai.</i>
He is come on <i>business</i> ,	<i>wuh (kāṁ) ke liye āyā hai.</i>
He is now very <i>busy</i> , and cannot speak to you,	<i>wuh is waqt kāṁ meṁ nihāyā (mashghūl haiṁ, tum se bāt nahīn kar sakte.</i>
I am going to the bazar to <i>buy</i> paper,	<i>maiṁ kāghaz (kharīdne ko) bāzār jātā hūṁ.</i>

C.

That ship has lost her anchor and <i>cable</i> ,	<i>us jahāz kā (rassā) aur langar gum ho-gayā.</i>
This <i>cage</i> is to keep birds in,	<i>yih (pinjra) chiriyān rakhne ke liye hai.</i>
Where did you get that <i>cake</i> ?	<i>yih (kulīcha) tum ne kahān pāyā?</i>
This will be to them a great <i>calamity</i> ,	<i>unheṁ yih sakht (āfat) hogī.</i>
Have you made a <i>calculation</i> of the <i>cost</i> ?	<i>(kharḥ) kā (andāz) kiyā hai tum ne?</i>
The cow and <i>calf</i> were together,	<i>gā, aur (bachhrā) donoṁ sāth the.</i>
The sea was quite <i>calm</i> ,	<i>samundar bīl kull (sākin) thā.</i>
Buy me two <i>candlesticks</i> ,	<i>do (sham'dān) mere liye mol-lo.</i>
Where did you buy this <i>canvas</i> ?	<i>yih (ṭāṭ) tum ne kahān mol-liyā?</i>
He is a person of great <i>capacity</i> ,	<i>wuh barī (liyākat) kā ādmī hai.</i>
Where is the ship's <i>captain</i> ?	<i>jahāz kā (nākhudā) kahān hai.</i>
He has sent me a <i>card</i> of invitation,	<i>us ne da'wat kā (ruk'a) mujhe bhejā hai.</i>
I have no <i>care</i> on that account,	<i>us sabab se mujh ko kuchh (fikr) nahīn.</i>
He is a <i>carpenter</i> ,	<i>wuh (barha,ī) hai.</i>
I saw him <i>carrying</i> a load on his head,	<i>us ko maiṁ ne sir par bojh (lejāte) dekhā.</i>
Have you no <i>case</i> for your razor?	<i>kyā tumhāre usture kā (khāna) nahīn hai?</i>
This is a very difficult <i>case</i> ,	<i>yih barī mushkil (bāt) hai.</i>
In <i>cash</i> and notes I have 500 rupees,	<i>(nakd) aur loṭ milākar mere pās pāñch sau rūpai haiṁ.</i>
Put these things in a <i>cask</i> ,	<i>in chīzoṁ ko (pīpe) meṁ rakho.</i>
<i>Cast</i> away this clothing,	<i>yih kaprā (phenk-do).</i>
He lives near the <i>castle</i> ,	<i>wuh (kil'e) ke pās rahtā hai.</i>

This *cat* has very large claws,
Have you seen to-day's *cata-*
logue of the sale?

Catch that bird,

—Do you know the *cause* of this?
What need of all this *caution*?
We ought to be *cautious*, and
not give offence to any,

When will you *cease* talking?

He is a very *celebrated* poet,

Place this in the *centre*,

This house has been built a
century,

I am *certain* of it,

I have received from him a
certificate of my capacity and
good conduct,

Here is plenty of *chaff*, but no
wheat,

Is this *chain* made of iron?

Take a *chair*, and sit down,

He writes only with *chalk*,

He is gone there for *change*
of climate,

I must *change* my clothes,

His mind is *changeable*,

What *chapter* shall we read?

She draws pictures with *char-*
coal,

He *charges* very high,

They are very *charitable* to the
poor,

He bestows a great deal in
charity,

That is a *charming* song,

These articles, I think, are
cheap,

They *cheat* whom they can,

This *cheese* is not good,

I saw a hen with ten *chickens*,

is (*billī*) *ke bare bare panje haiñ.*
āj ke nīlām kī (fīhrīst), dekhī
hai ?

us chiriyā ko (pakro).

tum is kā (sabab) jānte ho ?

itnī (khabardārī) kyā zarūr ?

ham ko chāhiye kī (ihtiyāt se
raheñ), aur kisī ko azīyat
na deñ.

kab bolnā (band karoge) ?

muh barā (mashhūr) shā'ir hai.

is ko (bīch) meñ rakho.

yih (ek sau baras) kā ghar hai.

mujhe uskā (yaqīn) hai.

us se main ne kābilīyat aur nek
chalan kā (sārṭīfikat) ḥāsil
kiyā hai.

yahāñ (bhūsi) bahut hai, magar
gehūñ nahīñ.

kyā yih (zanjīr) lohe kī hai ?

(chaukī) lo aur baiṭho.

wuh ṣīrf (kharīyā se) likhtā
hai.

wuh āb-o-hawa kī (tabdīl) ke
liye wahāñ gayā hai.

mujh ko kapre (badalnā) haiñ.

wuh (talawwun-mizāj) hai.

ham kaun (bāb) parheñ ?

wuh (ko,le) se taṣwīreñ
khaiñchtī hai.

wuh barī (kīmat letā) hai.

wuh gharībōñ ko bahut kḥairāt
diyā karte) haiñ.

wuh bahut (kḥairāt) kartā hai.

wuh ek dīl-kash gīt hai.

main in chīzōñ ko (sastā)
samajhtā hūñ.

wuh jinheñ ṭhag sakte haiñ
(ṭhagte haiñ).

yih (panīr) achchhā nahīñ.

main ne ek murghī ko das
(chūzōñ) samet dekhā.

- My *chief* reason for coming here was to see you,
 I have known him since his *childhood*,
 These are but *childish* employments,
 He has lately come from *China*,
 Why are all these *chips* here? take them away,
 Cut this stick with a *chisel*,
 It was his own *choice* to do so,
 Choose which of these two you please,
 Mix some *cinnamon* with the other spices,
 One and a *cipher* make ten,
 They all sat in a *circle*,
 They have *circulated* notices in all directions,
 Has this coin been long in *circulation*,
 This is a curious *circumstance*,
 He is one of the Company's *civil* servants,
 He is *civil* to every one,
 He received us with great *civility*,
 Have you any further *claim* on that gentleman's estate?
 The *claws* of that animal are very sharp,
 Bricks are made of *clay*,
 She is more *clever* than he,
 The attorney has written to his *client*,
 The *climate* of Europe is very fine,
- merā (aṣl) maṭlab yahān ane se tumhārā dekhnā thā.*
main use (larūkpan) se jāntā hūn.
yih faḳaṭ (tiṣlāna) shaghl haiṅ.
thoṛe dīn hū, e ki wuh (Chīn) se yahān āyā hai.
yih sārā (kurkuṭ) yahān kyūn parā hai? use le-jāo.
is laḳrī ko (rukhānī) se kāto.
us ne apnī (raṣāmandī) se yih kām kiyā.
in donoṅ meṅ se jise chāho (lo).
aur maṣālihoṅ ke sāth (dār-chīnī) milāo.
ek par (ṣifur) rakhne se das hote haiṅ.
wuh sab (ḥalḳa) bāndhkar baiṭhe.
unhoṅ ne har taraf ishtihār (jārī kiye haiṅ).
is sikkē kā (chalan) bahut dīn se hū, ā hai?
yih 'ajab (mājarā) hai.
wuh Kampanī ke (mulkī) ahlī kāroṅ meṅ se hai.
wuh har ek se (aḳhlāk ke sāth) pesh-ātā hai.
us ne ham se baṛī (tawāzu') ke sāth mulākāt kī.
tum us ṣāhib ke māl par aur kuchh (dā'wā) rakhte ho?
us jānwar ke (changul) bahut tez haiṅ.
īnṭeṅ (mittī) se bantī haiṅ.
wuh larḳī is larḳe se (ṣahīn) hai.
wakīl ne apne (muwakkil) ko likhā hai.
Yūrap kī (āb-o-hawā) bahut achchhī hai.

He was <i>climbing</i> a tree,	wūh ek darakht par (chaṛhtā) thā.
That child <i>clings</i> to its mother,	wūh laṛkā apnī mān se (liṭṭā rahtā hai).
Leave your <i>cloak</i> in the hall,	apnā (labādā) dālān-men rahne-do.
What is the time by the church <i>clock</i> ?	girje kī (ghaṛī) men kyā bajā hai?
It is near <i>two o'clock</i> ,	ḡarīb (do bajne) ke hai.
They <i>clothe</i> the naked and feed the hungry,	wūh naṅgon ko kapṛe (pahṇāte) aur bhūkhon ko khānā khilāte haiṅ.
There are many <i>clouds</i> , it will rain heavily,	bahut (abr) chhāyā hai, pānī khūb barsegā.
Some people ride in <i>coaches</i> , others go on foot,	ba'ze (gāṛī) men sawār hote haiṅ, ba'ze paidal chalte haiṅ.
This cloth is very <i>coarse</i> , Sweep away that <i>cobweb</i> ,	yih kapṛā baṛā (moṭā) hai. wūh (makṛī kā jālā) jhāṛ-dālo.
I feel very <i>cold</i> ,	mujhe (jāyā) bahut lagtā hai.
A great crowd was <i>collected</i> ,	bahut ādmī (jam') hūḡ.
Have you seen the new <i>college</i> ?	tum ne nayā (madrasa) dekhā hai?
What is the English name of this <i>colour</i> ?	angrezī men is (rang) kā nām kyā hai?
Take a <i>comb</i> , and comb your head,	(kānghī) lo, aur bāl jhāṛo.
This affords me <i>comfort</i> in my trouble,	mere ranj men yih (tasallī) detā hai.
He <i>commanded</i> me to go instantly,	us ne mujh ko fauraṅ jāne kā (hukm diyā).
Let us now <i>commence</i> our work,	ab ham kām (shurū' karen).
I <i>commend</i> your prudence,	maiṅ tumhārī pesh-bīnī kī (ta'rīf kartā hūṅ).
Calcutta is a first-rate seat of <i>commerce</i> ,	Kalkatta (saudāgarī) kā ek 'umda makām hai.
He was <i>committed</i> to prison,	wūh kaid-khāne men (bhejā gayā).
The <i>common</i> people speak thus,	('awām) aīsā kahte haiṅ.
<i>Communicate</i> this to him,	yih us se (bayān karo).
He appears to be very <i>communicative</i> ,	wūh (ziyāda-go) ma'lūm hotā hai.
I have no <i>companion</i> ,	merā koṭī (sāthī) nahīn hai.

- I am glad to be in his *company*, us kī (muṣāḥabat) mein main bahut *khush* hūn.
- Let us *compare* my writing with yours, ham apnā likhā tumhāre se (milāwen).
- A ship sails by the *compass*, (kūṭb-numā se) jahāz chaltā hai.
- Why act thus? have you no *compassion*? kyūn aisā karte ho? tumhein (rahm) nahīn ātā?
- Are you *competent* to the work? tum is kām ke (lā'ik) ho?
- I have long *complained* of his conduct, main us ke chāl-chalan kā bahut dīn se (shā'kī hūn).
- He is always coming with *complaints*, wuh hamesha (nālīsh) kartā ātā hai.
- He is *complete* master of this language, usko is zabān par (pūrī kudrat hāsil) hai.
- Sir, Mr. — sends his *compliments* to you, gharīb-parwar, fulāne ṣāhib apko (salām) kahte hai.
- Unless you *comply*, what can I do? agar tum (rā'ī) na ho, to main kyā karūn?
- He is now *composing* a grammar, ab wuh ṣarf o nahw kī kitāb (taṣnīf karte hai).
- I don't exactly *comprehend* this, main yih *khūb* nahīn (samajh) saktā.
- I cannot *conceal* this matter, is bāt ko main (poṣhīda nahīn rakh saktā).
- Let us not indulge *conceit*, ham sab (dimāgh) na karen.
- That man is very *conceited*, wuh ādmī barā (maghrūr) hai.
- I *conceive* you are in the right, main (khayāl kartā hūn) kī haḳk tumhārī taraf hai.
- This business does not *concern* you, yih kām tum se ('alāḳa) nahīn rakhtā.
- This has caused her much *concern*, is se wuh bahut (ghabrā-ga,ī) hai.
- It is time to *conclude*, (tamām karne) kā waqt hai.
- This is the *conclusion* of the chapter, yih bāb kā (ākhīr) hai.
- I saw a great *concourse* of people, main ne bahut ādmiyon kā (jamā'o) dekhā.
- My *condition* is better than his, merā (hāl) us se bihtar hai.
- His *conduct* is to be commended, us kā (kām) ta'rīf ke lā'ik hai.
- Who will *conduct* us thither? wahān ham ko kaun (lejā,egā)?
- I *confess* my conduct has been amiss, main (īkrār kartā hūn) kī mere af'āl *khārāb* hūe.

- I place no *confidence* in what they say,
He is now *confined* in jail,
Is the news *confirmed* or not?
You have *confused* my work,
There is no *connection* in these sentences,
He *conquered* the whole country,
I am not *conscious* of having said so,
Do you *consent* to my proposal?
She went without my *consent*,
That is of no *consequence*,
I will *consider* of it,
The cargo of the vessel was *consigned* to him,
His *constitution* is very strong,
Let us *consult* upon this subject,
How much indigo will this box *contain*?
Treat no one with *contempt*,
I am *content* with what I have,
They are very *contentious*,
There is a *continual* noise in this place,
The Government *contracted* for the paper,
Contrary winds detained the vessel,
By what *contrivance* shall we go there?
Will your coming to-morrow be *convenient*?
Are you fond of *conversation*?
Will you please to *convey* this article to him?
- un ke kahne par main (i'tibār) nahīn kartā.
wuh ab bandī-khāne mein (kaid) hai.
khabar (taḥkīk hū, ī) yā nahīn? tum ne merā kām (darham-barham kar-diyā).
in jumlōn mein kuchh (munāsa-bat) nahīn.
us ne sāre mulk ko (fath kiya).
mujhe (yād) nahīn ki main ne aisā kahā hai.
merī bāt par tum (rāzī ho)?
wuh bighair merī (ijāzat) ke gayā.
kuchh (muzāyaka) nahīn. main use (sochūngā).
jahāz kā bojhā uske (ḥawāle kiya gayā) thā.
us ke (kurwā) bahut achche hai.
ham is muḥaddame mein (mashwara karen).
is sandūḳche mein kitnā nīl (aṭegā)?
kisī kī (hikārat) mat karo. jo mere pās hai us par mujhe (kanā'at) hai.
wuh bare (jhaḡrālū) hai.
is jagah mein (hamesha) shor rahtā hai.
Sarkār Bahādur ne kāḡhaz kā (ṭhekā liyā).
bād-i (mukhālif) se jahāz chhīnkā rahā.
ham kis (tadbīr) se wahān ja, enge?
kal āne mein tumhein (subhitā) hogā?
tum (guft-o-gū) ke shā, ik ho?
āp mīhrbānī se yih chīz us tak (le-jā, en).

- I am *convinced* what you say is true,
 Having no cook, he *cooks* for himself,
 It is *cooler* to-day than it was yesterday,
 Please *copy* this for me,
 Buy some *cord*, and tie these things together,
 Is there no *cork* to this bottle?
 There was great plenty of *corn* last year,
 Have you any *correspondence* with him?
 Society here is extremely *corrupt*,
 What will be the *cost* of these articles?
 They live in *cottages*,
 Move this *couch* into the other room,
 He *coughs* all night,
 He is a member of the Supreme *Council*,
 Let us regard good *counsel*,
 Count over the money I gave you,
 This is a *counterfeit* rupee,
 This *country* produces much *cotton*,
 This is my *native country*,
 Buy for me a *couple* of razors,
 You possess greater *courage* than I,
 They are excessively *covetous*,
 There is a *crack* in this basin,
 This milk produces no *cream*,
 God *created* the world,
 God is the *Creator* of all *creatures*,
 Do you *credit* what he says?
- mujhe (yaqīn hai) ki tumhārā kahnā rāst hai.*
bāwarchī na hone ke sahab se wuh apnā khānā āp (pakā-letā hai).
kal se āj (sardī) ziyāda hai.
[liye kījiye. mihrbānī karke is kī (naḳi) mere kuchh (rassī) mol-lekar, in chīzōn ko ikāṭṭhā bāndho.
is botal kī (dāt) nahīn?
pichhle sāl (anāj) kī bahut kaṣrat thī.
tumhārī (khaṭṭo kitābat) us ke sāl hai?
yahān ke logōn ke watīre nihāyat (bure) haiñ.
in chīzōn kī kyā (kīmat) hogī?
wuh (jhopṛiyōn) mein rahte haiñ.
dūsre kamre mein is (palang) ko le-jāo.
wuh rāt bhar (khānstā) hai.
wuh supṛīm (kaunsal) kā ek mimbar hai.
ham nek (ṣalāḥ) māneñ.
main ne jo rupai diye unheñ (gin-lo).
yih (khoṭa) rūpiya hai.
is mulk mein bahut (rūṭī) paidā hotī hai.
yih merā (waṭan) hai.
(do) usture mere liye mol-lo.
mujh se tum ziyāda (dilerī) rakhte ho.
wuh bare (ṭāmi) haiñ.
yih bartan (phuṭā) hai.
is dūdh se (malāṭī) nahīn nikaltī.
[kiyā. khudā ne dunyā ko (paidā) khudā (khālik) tamām (makhlūkāt) kā hai.
tum iskā kahnā (bāwar kar-te ho)?

- I agree to give you three months' *credit*,
 This action does him great *credit*,
 His affairs are in a bad state, therefore he has called together his *creditors*,
 Look how these lizards *creep* along the wall,
 This is called a *creeper*,
 What *crime* has he committed?
 He will *criticize* our composition,
 That line is *crooked*,
 There was a great *crowd* of people,
 He rises when the cock *crows* in the morning,
 They delight only in *cruelty*,
 The birds will pick up all these *crumbs*,
 He was *crushed* under the carriage-wheel,
 What is the matter? why do you *cry out* so?
 The length of this stick is about four *cubits*,
 This land is *cultivated*,
 They are by nature cruel and *cunning*,
 They drink tea out of *cups* and saucers,
 I have been *cured* by that physician,
 This is a *curious* shell,
 Are there no *curtains* to this bed?
 Do you know how this *custom* arose?
 Have you been to the *custom-house*?
 You have *cut* it so that it won't write,
- main tīn mahīne tak tumheñ (udhār) dene ko rāzī hūñ.*
is kām se us kī barī ('izzat) hai.
us kā kār-o-bār bigar-gayā hai, is wāste us ne apne (karz-khwāhoñ) ko bulāyā hai.
dekho yih chhipkaliyāñ kis-ṭarah dīwār par(chaltī) haiñ.
is ko (bel) kahte haiñ.
us ne kyā (jurm) kīyā hai?
wuh hamārī inshā meñ (nukta-chīnī karegā).
wuh saṭar (ṭerhī) hai.
wahāñ ādmiyoñ kā barā (hujūm) thā.
jab ṣubḥ ko murghā (bāñg detī hai) tab wuh uṭhtā hai.
wuh ṣīrf be-raḥmī se khwush hote haiñ.
chiriyāñ in sab (ṭukroñ) ko chun-leñgī.
wuh gārī ke pahiye ke nīche (dab-gayā).
kyā hū, a? kyūñ aisā (chillāte ho)?
is lakrī kī lambā, ī karīb chār (hāth) ke hai.
yih zamīn (bo, ī ga, ī hai).
wuh fiṭratān ḡālīm aur (mak-kār) haiñ.
pirich (piyālī) meñ wuh chā pīte haiñ.
us ṭabīb kī dawā se main (achchhā hu, ā).
yih ('ajab ṭarah kī) sīpī hai.
is chārṭā, ī kī (masahrī) nahīñ hai?
tum jānte ho yih (dastūr) kaise jārī hu, ā.
tum (parmit ghar) ga, e the?
tum ne usko aisā (tarāshā) kī us se likhā nahīñ jātā.

D.

Has the cargo received any damage?	kyā jahāz ke māl meñ kuchh (nukṣān) pahunchā?
This house is very damp, They spend their time in sing- ing and dancing,	yih ghār bahut (maṭṭb) hai. wuh apne aukāt (nāchne) gāne meñ basar karte haiñ.
Why are you afraid? there is no danger,	tum kyūñ ḍarte ho? kuchh (an- desha) nahīñ.
I dare not do as you say,	jaisā tum kahte ho, waisā karne kī (jurāt nahīñ rakhtā hūñ).
The night was very dark, They are in gross darkness,	rāt bahut (andherī) thī. wuh barē (andhere) meñ parē haiñ.
What is the date of his letter?	us ke khatt kī kaunsī (tārīkh) hai?
They rise at dawn, What time of the day is it?	wuh (nur ke tarke) uṭhte haiñ. ab kyā (waqt) hai?
I saw a dead snake on the roadside,	rāh ke kināre maiñ ne (marā hu, ā) sāñp dekhā.
He is deaf, and can hear no- thing,	wuh (bahrā) hai, kuchh sun nahīñ saktā.
He deals honestly with every- body,	wuh sab ke sāth diyānatdārī se (kārobār kartā hai).
The goods you have purchased, I think are very dear,	jo asbāb āp ne kharīdā hai, mere nazdīk, barā (girāñ) hai.
He is very dear to me, A debtor is one who owes money,	wuh mujhe barā (piyārā) hai. (karzdār) wuh hai jo rūpiya dhārtā ho.
They only live by deceit, What is there more deceitful than the human heart?	wuh (fareb-hī) se dīn kātte haiñ. ādmī ke dīl se ziyāda makkār kaun hai?
You have been deceived by them,	tum ne un se (daghā) khā, ī hai.
Let him decide this question,	wuh yih mu'āmalā (faiṣal karē).
I asked him, but he declined,	maiñ ne us se darḥwāst kī magar us ne inkār kiyā.
That article decreases in value daily,	us chīz kī kīmat roz-ba-roz (kam hotī jātī hai).
A decree was passed for this purpose,	isī sabab ek (ḥukm) jāri hū, ā.
I shall deduct so much from his account,	us ke ḥisāb se maiñ itnā (kam karūngā).

How <i>deep</i> is this tank?	yih tālāb kitnā (gahrā) hai?
Do you see any <i>defect</i> in this?	tum is men kuchh ('aib) dekhte ho?
He made his <i>defence</i> in court,	us ne 'adālat men ('uzr) kiya.
The statements of both <i>defendant</i> and plaintiff were heard,	mudda'ī aur (mudda'ā 'alaih) donoñ ke izhār sune ga, e.
They are not <i>deficient</i> in sense,	wuh (kam)-'aql nahīn haiñ.
She is <i>deformed</i> in person,	us kā badan (bad-shakl) hai.
Who <i>defrays</i> the costs of his learning?	us ke sikhne kā <u>kharch</u> kaun (detā hai)
His mind is much <i>dejected</i> ,	us kā dil bahut (udās) hai.
There is much <i>delay</i> in this,	is kām men bahut (tarwāḡḡuf) hai.
This is my <i>deliberate</i> opinion,	yih merī pakki (tajwīz) hai.
Her hands and feet are very <i>delicate</i> ,	uske hāth pāñ bahut (nāzūk) haiñ.
This is a most <i>delicious</i> morsel,	yih bahut (lazīz nīwāla) hai.
I was greatly <i>delighted</i> to see him,	us ke dekhne se main bahut (khawush) hū, ā.
The fever is so violent that he is sometimes <i>delirious</i> ,	tap' āisī sakht hai ki kabhī kabhī wuh (aul faul bakne lagtā hai).
Did you <i>deliver</i> to him my message?	tum ne merā payām us ko (pahuñchāyā)
He <i>delivered</i> his brother from much distress,	usne apne bhāī ko barī taklīf se (najāt dī).
Have you any <i>demand</i> upon me?	mujh par kuchh tumhārā (da'wā) hai
He <i>demand</i> ed more than his due,	us ne haḡḡ se ziyāda (chāhā). [hai].
He <i>denies</i> having said this,	wuh aisā kahne se (inkār kartā
When do you intend to <i>depart</i> ?	tum kab (jāne) kā irāda rakhte ho?
I cannot <i>depend</i> upon what he says,	us kī bāt par main (ī'timād) nahīn kar-saktā.
That <i>depends</i> upon the state of my health,	wuh merī tandurustī par (maukūf) hai.
This is a <i>depository</i> for books,	yih (kutub-khāna) hai.
What <i>description</i> gave he of the place?	us jagah kā us ne kyā (bayān) kiya?
They <i>deserve</i> to be punished,	wuh sazā ke (lū,ḡḡ) haiñ.
I will <i>desire</i> him to do so,	aisā karne ko main use (ka-hūḡā).

- I have a great *desire* to see him,
 He is very *desirous* of seeing you,
 He *despairs* of accomplishing his object,
 We ought not to *despise* any one,
 Your papers have been all *destroyed*,
 Do not *detain* the servant any longer,
 I am *determined* to do as you recommend,
- There is much *dew* on the grass,
 He was ruined by playing at *dice*,
 See if this word is in the *dictionary*,
 What sort of *diet* does he use?
 What is the *difference* between the two?
 People are of *different* opinions on the subject,
 Do you think that the English language is *difficult*?
 Dig up this jungle,
 It requires only *diligence*,
 They are *diligent* scholars,
 Her eyes are become *dim* through age,
 He *dines* at one o'clock,
 I must go now, it is *dinner* time,
 This is the *direct* road to Calcutta,
 Please *direct* me where to find him,
 I will attend to your *directions*,
- This road is very *dirty*,
 If you act thus, it will be to your *disadvantage*,
- us ko dekhne kī mujh ko barī (khwāhish) hai.
 wuh tumhāre dekhne kā barā (ārzu-mand) hai.
 wuh apne kām ke anjām se (nā-ummed hai).
 ham ko na chāhiye kī kisē ko (ḥakīr samjhen).
 tumhāre kaghazāt sab (barbād ga.e).
 tum us naukar ko aur mat (atkā.o).
 tumhārī ṣalāḥ ke muṭābiq karne kā main (pakkā irāda rakhtā hūn).
 ghās par bahut (shab-nam) hai.
 wuh (pāsā) khelne se tabāh hū.ā.
 dekho to kī yih lafz (laughat) mein hai.
 wuh kaisī (ghizā khātā hai)?
 in donoñ mein kyā (farq) hai?
 is muḥaddame mein ādmiyon kī (mukhtalif) rā'eñ haiñ.
 tum samajhte ho kī angrezī zabān (mushkil) hai?
 is jāngal ko (khod-ḍālo).
 fakat (koshish) darkūr hai.
 wuh (miḥnatī) shāgird haiñ.
 burhāpe se us kī āñkhen (dhundhlī) ho-gā.ñ.
 wuh ek baje (khānā khātā hai).
 mujhe ab jānā chāhiye (khāne) hā wakt hai.
 yih Kalkatte kī (sīdhī) rāh hai.
 āp zarā (batlā-dījiye) kī main us ko kahāñ pā.ūngā.
 main āp kā (irshād) bajā lā.ūngā.
 yih rāh barī (ghalīz) hai.
 agar tum aisā karoge to tum-hārā barā (nuḥṣān) hogā.

- On that account it is very *disagreeable*,
 They have *disagreement*,
 They *disagree* with one another,
 I was much *disappointed*,
 He is now able to *discharge*
 his debts,
 This army is without *discipline*,
 The custom is now *discontinued*,
 What you say *discourages* me,
 Come, let us hold a *discourse*,
 I have not as yet *discovered*
 the thief,
 That is an important *discovery*,
 He has ability, but wants *discretion*,
 To do so would be a *disgrace*
 to us,
 Let us not use *disguise*.
 They are very *dishonest*.
 I *dislike* their company very
 much,
 The king *dismissed* the cour-
 tiers,
 I cannot *disobey* his orders,
 Herein he *displays* great talent,
 They became much *displeased*,
 Can you *dispose* of these goods
 for me?
 What is the *dispute* between
 you two?
 Why are you *dissatisfied*?
 The sun *dissolves* the snow,
 Cannot you *dissuade* him from
 doing so again?
 What *distance* is the city of
 Murshidābād from this place?
 The frog, having *distended* her
 belly, at last perished.
- is wajh se wuh bahut (nā-
 pasand) hai.
 un mein (nā-muwāfaqat) hai.
 wuh ek dūsre ke (mukhālif)
 haiñ.
 main bahut (nā-ummed) hū,ā.
 wuh ab is kābil hai ki apnā
 karz (adā kare).
 yih be (kāida) fauj hai.
 wuh dastūr ab (jātā rahā).
 tumhārī bāt se to merī (yās
 tūttī himmat) hai.
 ā, o ham tum (guft-o-gu) karen.
 mujhe āj tak chor kā patā na
 (lagā).
 wuh bahut 'umda (ijād) hai.
 us ko liyāqat hai ; lekin
 (imtiyāz) nahīn rakhtā.
 aisā karne mein hamārī (be
 'izzatī) hogī.
 ham sab (hīla) na karen.
 wuh bare (be-īmān) haiñ.
 main un kī ṣuḥbat se bahut
 (nā-khṛwush hūñ).
 bādshāh ne darbāriyon ko
 (rukhsat kiya).
 us kā ḥukm main (ra'id) nahīn
 kar saktā.
 is mein us kī barī zihānat
 (zāhir hotī hai).
 wuh bahut (nā-khṛwush hū,ē).
 tum yih chīzeñ hamāre liye
 (bech) sakte ho?
 tum donoñ mein kyā (kaṣīya)
 hai?
 tum kyūñ (nā-rāz) ho?
 sūraj barf ko (galātā hai).
 tum use samjhākar kyā nahīn
 rok sakte, ki wuh phir aisā
 na kare?
 shahr-i Murshidābād yahāñ se
 kitnī (dūr) hai?
 menḍkī apne peṭ ko (phulākar).
 ākhīr mar-ga,ī.

- His articulation is clear and *distinct*,
 Tell me the name of this *distemper*,
 I cannot *distinguish* these two letters,
 She is now in great *distress*,
 This is their *diversion*,
 A *dividend* on his estate will be paid the first of next month,
 Why *do you do so*?
 The vessel is now in *dock* repairing,
 He is a *doctor*,
 This is very strange *doctrine*,
 He has taken two *doses* of medicine,
 Double this string, and then it will do,
 Is this paper *double*?
 It is *doubtful* if he will come,
 How can one horse *drag* such a load?
 There is a *drain* under the house,
 Give me one *draught* of water,
 Make the figures, and *draw* a line,
 I will show you a beautiful *drawing*,
 I thought thus in my *dream*,
 He cares nothing about *dress*,
 Wait a little, he is now *dressing*,
 He always *drives* very fast,
 I heard that he is suffering from *dropsy*,
 I *drove* a nail into the wall,
- us kā talaffuz bahut ṣāf aur wāṣiḥ hai.*
is (marāṣ) kā nām batāo.
in donoṁ harfōṁ meṁ main (tamīz) nahīn kar saktā.
ab wuh bahut (lāchārī) meṁ hai.
yih un kā (tamāshā) hai.
dūsre mahīne kī pahlī tārīkh us ke māl kī (kīśt) pahunchegī.
tum aisā kyūn (karte ho).
jahāz (ḍak) meṁ marammat hotā hai.
wuh (ṭabīb) hai.
yih 'ajab tarāḥ kā (uṣūl) hai.
us ne do (kḥṭwūrāk) dawā khāī hai.
is rassī ko (dohrā karo) to kām kī hogī.
kyā yih (dohrā) kā ghaz hai?
us ke āne na āne meṁ (shakk) hai.
ek ghorā itnā bojh kis tarāḥ (khāinḥ) saktā hai?
ghar ke nīche (morī) hai.
mujhe ek (ghūnṭ) pānī pilāo.
handase likho, aur ek lakīr (khīncho).
main tum ko ek khūb-ṣūrat (taṣwīr) dikhā, ūngā.
main ne (kḥṭwāb) meṁ aisā dekhā.
wuh (poshāk) kī kuchh parwā nahīn kartā.
thorā ṣabr karo wuh ab kapre (pahintā) hai.
wuh hamesha gārī bahut tez (hānktā) hai.
main ne sunā ki us ko (jalandar kī) bīmārī hai.
main ne ek kīl dīwār meṁ (gārī).

The <i>drum</i> is beat in the fort daily,	<i>kil'e men</i> (<i>naḡḡārā</i>) <i>har roz bajtā hai.</i>
He is quite a <i>drunkard</i> ,	<i>wuh barā</i> (<i>matwālā</i>) <i>hai.</i>
This house is exceedingly <i>dry</i> ,	<i>yih ghār bahut</i> (<i>sūkhā</i>) <i>hai.</i>
Whose are these <i>ducks</i> and <i>geese</i> ?	<i>yih</i> (<i>baṭṭak</i>) <i>aur hañs kis ke haiñ ?</i>
That note falls <i>due</i> to-morrow,	<i>us kundī kī</i> (<i>mī'ād</i>) <i>kal tamām hogī.</i>
She is both <i>dumb</i> and deaf,	<i>wuh</i> (<i>gūngī</i>) <i>bhī hai anz bahrī bhī.</i>
He has learned so long, yet he is a <i>dunce</i> ,	<i>itne dinon parhne par bhī</i> (<i>aḡ-maḡ kā aḡmaḡ</i>) <i>hai.</i>
Real and <i>durable</i> happiness is not attainable on earth,	<i>dunyā men</i> <i>khṛwushī sachchī aur</i> (<i>pā'edār</i>) <i>kisī ko milnī nahīñ.</i>
Do these articles pay <i>duty</i> ?	<i>in chīzon kā</i> (<i>maḡsūl</i>) <i>lagtā hai ?</i>
A <i>dwarf</i> is one who is little in stature,	(<i>baunnā</i>) <i>wuh hai jis kā ḡadd chhoṭā ho.</i>
<i>Dwell</i> where he may, he is unhappy,	<i>chāhe kahīñ</i> (<i>rahe</i>) <i>nā-khṛwush hī rahtā hai.</i>

E.

He is <i>eager</i> to undertake the business,	<i>kām uṭhāne kā wuh barā</i> (<i>ār-zūmand</i>) <i>hai.</i>
He shows great <i>eagerness</i> to learn,	<i>wuh sīkhne kī barī</i> (<i>khṛwāhish</i>) <i>ḡāhir kartā hai.</i>
In this way I can <i>earn</i> ten rupees a month,	<i>is tarāḡ se main das rūpai mahīna</i> (<i>kamā</i>) <i>saktā hūñ.</i>
You are not in <i>earnest</i> in what you say, you only jest,	<i>tum</i> (<i>ṡach much</i>) <i>to nahīñ kahte, faḡaḡ hañsī se kahte ho.</i>
I gave ten rupees <i>earnest</i> money,	<i>main ne das rūpai kā</i> (<i>baī'āna</i>) <i>diyā.</i>
You deafen one's <i>ears</i> by your noise,	<i>tum aisā shor machāte ho ki</i> (<i>kan</i>) <i>phaṭte haiñ.</i>
They manufacture <i>earthen</i> ware,	<i>wuh</i> (<i>maṭṭī ke</i>) <i>bartan banāte haiñ.</i>
An <i>earthquake</i> was felt lately in this neighbourhood,	<i>thore din hū'e kī is nawāḡ men</i> (<i>bhūñchāl</i>) <i>hū, ā thā.</i>
Do you travel <i>east</i> , west, north, or south?	(<i>mashrik</i>), <i>maghrīb, janūb, yā shimāl kā safar karte ho ?</i>
I will set you an <i>easy</i> lesson,	<i>main tum ko</i> (<i>sahl</i>) <i>sabaḡ dūngā.</i>
The tide has begun to <i>ebb</i> ,	(<i>ab bhāṭhā</i>) <i>shurū' hai.</i>

There will soon be a *solar* *thorē dīn men* (*sūraj-gahan*)
eclipse, *hogā*.
 I saw him sitting on the *edge* *main ne us ko daryā* (*kināre*)
 of the river, *baithā dekhā*.
 Who is the *editor* of this news- *is akhbār kā* (*edītar*) *kaun hai* ?
 paper ?
 She has written a book on *us ne* (*tarīk-i ta'līm*) *par ek*
education, *kitāb likhī hai*.
 He has sold all his *effects*, *us ne apnā sab* (*asbāb*) *bech-*
dālā.
 I gave him medicine, but it *main ne us ko dawā dī, lekin*
 had no *effect*, *us kā kuchh* (*aṣar*) *na hū ā*.
 I saw a bird's nest with four *main ne ek chiriyā kā ghoṁslā,*
eggs, *aur chār* (*andē*) *dekhe*.
 Give this book to your *elder* *apne* (*baṛe*) *bhāī ko yih kitāb*
brother, *denā*.
 Her's is an *elegant* house, *us kā ghar bahut* (*suthrā*) *hai*.
 He is very *eloquent*, *wuh barā* (*bolne wālā*) *hai*.
 China is a large *empire*, *Chīn ek barī* (*salṭanat*) *hai*.
 Who will *employ* such people ? *kaun aise logon ko* (*kām degā*) ?
 Who is your *employer* ? *tumhārā* (*ākā*) *kaun hai* ?
 What is your *employment* ? *tum kyā* (*kām*) *karte ho* ?
 This house is *empty*, it has no *yih ghar* (*khālī*) *hai, is men*
tenant, *koī kirāyadār nahīn hai*.
 Enclose my letter in yours, *merā khaṭṭ apne khaṭṭ men*
(rakh-do).
 This affords me *encouragement*, *yih mujh ko* (*tasallī*) *detā hai*.
 Your former kindness *encou-* *āpki aglī mīhrbānī merā* (*dil*
rages me, *barhātī hai*).
 There is no *end* to his talking, *us kī bakwās kī* (*intihā*) *nahīn*.
 I must *endeavour* to see him *āj us kī mulāqāt kā mujhe*
to-day, *(kaṣṭ) karnā chāhiye*.
 This note wants your *endorse-* *is hundi par tumhāre* (*dast-*
ment, *khaṭ*) *zarūr hai*.
 The cat is the *enemy* of the *chūhe kī* (*dushman*) *billī hai*.
 mouse,
 He goes to work with great *wuh barī* (*himmat*) *se kām*
energy, *kartā hai*.
 I have *engaged* him as my *main ne is ko naukār* (*rakkhā*)
servant, *hai*.
 I have an *engagement* this *merī āj kī rāt ek jagah* (*mīh-*
evening, and therefore can- *mānī*) *hai, is liye main āp*
 not accept your invitation, *kī da'wat kabūl nahīn kar*
saktā.

Have you ever been in England?	āp kabhī (Inglīstān) ga,e hāin?
Send for an engraver, I enjoy this season of the year,	kisī (muhr-kan) ko bulāo. mujhe yih mausim (khwush ātā hai)
Who will enter this cave? That news is entirely false,	kaun is (ghār) mein (paithegā)? wuh khabār (bi-l-kull) ghalat hai.
Envy is hateful, Is your writing equal to mine? He went there, but forgot his errand,	(hasad) burī chīz hai [hai? tumhārā merā likhā (barābar) wuh wahān gayā, lekin apnā (paighām) bhūl-gayā.
It is incumbent on us to for- sake erroneous opinions, Do you see any error in this writing?	ham ko lāzim hai kī (jhūthe) khyālōn ko chhor-dēn. tum is likhne mein kahīn (ghalaṭī) dekhte ho?
They escaped from prison, This is a matter of especial moment; the rest is by no means essential,	wuh kaīd-khāne se (bhāg-ga,e). yih muḥaddama (khāṣṣ) zarū- rat kā hai, bāqī kī kisī tarāḥ (zarūrat) nahīn.
This law has lately been estab- lished,	yih āīn thōre dīn se (muḥarrar hū,ā hai).
He left all his estate to his eldest son,	us ne sārā (asbāb) bare betē ko diyā.
They who fear God will obtain eternal happiness, European articles are now plentiful,	jo khudā se darte hain wuh (abad tak) khwush rakhenge. (Wilāyatī) chīzēn is waqt bahut hain.
Draw two even lines, I expect to see him this evening,	do khaṭṭ (barābar) khīncho. main āj kī (rāt) us kī mulāqāt kā muntazir hūn.
This is a melancholy event,	yih barā afsosnāk (wāqī'a) hai.
They are gone, every one of them,	wuh (sab ke sab) ga,e hain. [par ho.
It is evident you are mistaken, By the evidence produced in court, his guilt was proved, His coming caused much evil to many,	ṣāf (zāhir) hai kī tum ghalatī 'adūlat mein jo (gawāhī) dī ga,ī us se uskī takṣīr ṣābit hū,ī us kā ānā bahut logōn ke liye (nihāyat burā) hū,ā
In this world evil and good are found, That lady is an example to all around her,	is dunyā mein (badī) o (neki) pā,ī jāti hain. wuh bibī sab bibiyōn ke wāṣṭe ek (namūna) hai.

- He *exceeds* every one in intelligence,
 This is most *excellent* fruit,
 What you propose, I think, is *exceptionable* in one particular,
 I will give you this in *exchange* for that,
 The *exchange* is a place where merchants meet to transact business,
 I have no desire to *exchange* situations with you,
 Let us *excite* each other to study,
 Pray *excuse* my not having formerly written to you,
 They made many *excuses*,
 Three men were *executed* for murder last Monday,
 Who is the *executor* to his estate?
 Do you *expect* to see him shortly?
 The king *expelled* him from the land,
 What will be the *expense* of doing this?
 House-rent is very *expensive* in Calcutta,
 He has *experience* in business,
 If you ask, he will *explain* any part which you do not understand,
 These articles are for *exportation*,
 Much indigo was *exported* last month,
 I don't know how this phrase is *expressed* in English,
- wuh dānā, ī meñ har ek se (barā) hai.
 yih mewa bahut hī (khūb) hai.
 merī dānist meñ, jo tum tajwīz karte ho, ek khāṣṣ bāt meñ kābil-i i'tirāz hai.
 us ke (badle) main tum ko yih dūngā.
 (mandī), wuh jagah hai jahāñ saudāgar tijārat karne ko ikatthe hote haiñ
 main apnī hālat ko tumhāre hāl se (tabdīl karne) kī khayāhish nahīn rakhtā.
 ham ek dūse ko parhne kī (targhīb den).
 main ne jo āge khatt na likhā yih kūsūr mihrbānī karke (mu'āf kījiye).
 wuh bahut ('uzr) lā.e.
 pichhle dushambe ko tīn ādmī khūn karne kī 'illat meñ (phānsī diye ga.e).
 us kī jā'edād ka kaun (waṣī) hai ?
 (tumheñ ummed hai) kī use jald dekhoge ?
 bādshāh ne usko des (nikālā diyā).
 is kām karne meñ kyā (kharch) hogā ?
 Kalkatte meñ ghar kā kirāya bahut (ziyāda) hai.
 wuh kār-o-bār meñ (māsh-shāk) hai.
 agar tum pūchho, to jo tum na samajhte ho wuh tumheñ (samjhā-degā).
 yih asbāb (dūse mulk ko bhejne ke liye) haiñ.
 bahut nīl pichhle mahine meñ (rawāna hū,ā)
 main nahīn jāntā yih bāt Aūgrezī meñ kis tarah (bolī jāti) hai.

This is the <i>extent</i> of their learning,	<i>un ke paṛhne kī (ḥadd) yihī hai.</i>
I showed you an <i>extract</i> from this letter,	<i>main ne is khaṭṭ kā (intikhāb) tumhen dikhāyā.</i>
This is <i>extraordinary</i> news,	<i>yih ('ajīb) khabar hai.</i>
His children are <i>extravagant</i> ,	<i>us ke larke (fuzūl-kharch) haiñ.</i>
Her <i>eyebrows</i> are black,	<i>uskī (bhawen) kālī haiñ.</i>
How can you write if you shut your <i>eyes</i> ?	<i>tum (āñkh) band karke kyūñ-kar likh sakte ho ?</i>

F.

This is a book of <i>fables</i> ,	<i>yih (kiṣṣon) kī kitāb hai.</i>
Her <i>face</i> is <i>fair</i> ,	<i>uskā (chihra) khūb-ṣūrat hai.</i>
Formerly there was an indigo <i>factory</i> here,	<i>pahle yahāñ nīl kā (kārkhāna) thā.</i>
Had it not been for his assistance, I should have <i>failed</i> in my purpose,	<i>us kī madad agar na hotī, to merā kām (anjām na) pātā.</i>
From fatigue and hunger they <i>fainted</i> away,	<i>wuh māndagī aur bhūkh se (ghash men ā-gae).</i>
It is now <i>fair</i> , you can go,	<i>ab āsmāñ (ṣāf) hai tum jā sakte ho.</i>
Have you <i>faith</i> in what they say?	<i>kyā tum un ke kahe par (yakīn) karte ho ?</i>
He is an old and <i>faithful</i> servant,	<i>wuh purānā aur (īmāndār) naukār hai.</i>
He was killed by a <i>fall</i> from his horse,	<i>wuh ghoṛe se (girke) mar-gayā.</i>
Be assured that the report is <i>false</i> ,	<i>tum khāṭir jam' rakho kī yih khabar (jhūṭh) hai.</i>
He has a large <i>family</i> ,	<i>wuh barā ('iyāl-dār) hai.</i>
So scarce was corn in that city, that it was feared there would be a <i>famine</i> ,	<i>us shahr men aisi anāj kī killat thī kī sab ko khauf (kaḥṭ) kā thā.</i>
It is now cold, what need have you of a <i>fan</i> ?	<i>ab jārā hai, tumhen (pankhe) kī kyā zarūrat hai ?</i>
She has entirely <i>fascinated</i> my heart,	<i>us ne bi-l-kull mere dil ko (moh-liyā) hai.</i>
Have you <i>fastened</i> the saddle on the horse?	<i>tum ne ghoṛe par zīn ko (bāñdh-diya) hai ?</i> [dublī ?
Are these sheep <i>fat</i> or lean?	<i>kyā yih bheren (moṭī) haiñ yā</i>
He died there, leaving a widow and five <i>fatherless</i> children,	<i>wuh ek bewa aur pāñch (yatīm) larke chhoṛkar wahāñ mar-gayā.</i>

- I am very much *fatigued* with walking, *main sair karne se bahut (thak) gayā.*
- Those things are not yet ready, whose *fault* is it? *wuh chīzen jo abtak taiyār nahīn, to kis kī (takṣīr) hai?*
- Who is there that is *faultless*? *kaun (be-ḡusūr) hai?*
- Pray *favour* me with your address, *(mihrbānī karke) apne ghar kā thikānā (farmāiye).*
- The wind on the river is *favourable* for going up the country, *charhā, o kī tarāf jāne ko daryā kī hawā (muwāfīk) hai.*
- This little boy is my *favourite*, *yih bachcha merā bahut ('azīz) hai.*
- We ought to *fear* God more than man, *ham ko chāhiye ki ādmī kī banisbat khudā se ziyāda (dareñ).*
- I would have gone there, but I went not, from *fear* of its being too late ere I arrived, *main wahān jātā lekīn is (dar se) na gayā kī wahān pahunchne meñ der hogī.*
- To-day there is a *feast* at his house, *āj us ke ghar ek (ziyāfat) hai.*
- This *feather* is very beautiful, *yih (par) bahut khūb-śurat hai.*
- The *features* of these two are alike, *in donoñ kī (shakl) miltī hai.*
- He is now very *feeble*; he is unable to stir from home, *ab wuh bahut (za'if) hai, ghar se bāhar nikal nahīn saktā.*
- The squirrel *feeds* chiefly upon fruit, *gilahrī khāṣṣ-kar mewa hī (khātī) hai.*
- I *feel* a pain in my side, what shall I do? *mere pahlū meñ dard (ma'lūm hotā hai), main kyā karūñ?*
- I saw several kinds of birds, a pair of each kind, male and *female*, *main ne bahut ḡism kī chiriyāñ dekhīñ, har har ḡism kā ek jorā, ya'ne nar aur (māda).*
- There is a *ferry-boat* at this place, *is maḡām par ek (ḡongī) hai.*
- The whole soil of that country is *fertile*, *us mulk kī sārī zamīn (sar-khēz) hai.*
- Go, *fetch* some fruit out of the garden, *jā, o, bāḡh se thorā mewa (lā, o).*
- I know not if many or *few* were there, *main nahīn jāntā ki wahān (thorē) the yā bahut.*
- To whom does this *field* belong? *yih (khet) kis kā hai?*
- It is better to sit still than to *fight*, *chupke baithe rahnā (larne) se bihtar hai.*

- This is a *figurative* mode of speaking,
File the screw,
File these papers,
Fill this tub with water,
 The *final* dividend on his estate
 will be paid to-morrow,
 I have lost my pen, see if you
 can *find* it,
 If you do so again, you must
 be *fined*,
 Help me to *finish* this letter,
 What is now the *first* thing to
 be done?
 I saw some *fishermen* laying
 their net,
 He is not at all *fit* for this
 work,
 What day have you *fixed* upon
 to go there?
 I have seen a *flag* at the Fort,
 What is the shape of the earth,
 round, *flat*, square, or oval?
 Why do you *flatter* me so?
 We ought not to listen to the
 words of *flattery*,
 Why should we *flee*? there is
 no danger,
 What flowers are these? *fling*
 them away,
 Fire is produced by *flint* and
 steel,
 It is high water, the vessel will
 now *float*,
 I saw there a *flock* of sheep,
 The *floor* of this room wants
 repairing,
- yih (majāzī) *ṭaur kī guft-o-gū*
hai.
is peñch ko (retī se reto).
un kāghazōñ ko (natthī karo).
tum is kaṭhre ko pānī se
(bharo).
fulāne ke māl kī (ākhirī) kist
kal dī-jā, egī.
merā kalam kho - gayā hai,
dekho shāyad (mil-jā, e).
agar phir tum aisā karoge to
tum par (jurmāna karnā
paregā).
is khaṭṭ ke (tamām karne) men
merī madad karo.
ab pahile kyā karnā chāhiye?
main ne ba'z (machhu, ñ) ko
jāl dālte dekhā.
wuh hargiz is kām ke (lā, ik)
nahīñ hai.
wahāñ jāne ko tum ne kaun sā
din (mukarrar kiyā hai)?
main ne kīl'e men ek (jhandā)
dekhā.
zamīn kī shakl kyā hai, gol,
(chaptī), chaukhūñṭī, yā
baizāwī?
tum merī is ṭarah kyūñ
(khwushāmad karte) ho?
(khwushāmad kī bāteñ) hargiz
na sunnā chāhiye.
ham kyūñ (bhāgeñ)? kuchh
khaṭra nahīñ.
yih kaise phūl haiñ? (phenk)
do.
āg (chaḡmāk) aur fūlād se
nikaltī hai.
jō, ār bharpūr hai, jahāz ab
pānī par (chalegā).
ek (galla) bheṛōñ kā main ne
wahāñ dekhā.
is kamre kī (zamīn) maram-
mat-ṭalab hai.

Bread is made of <i>flour</i> ,	(āṭe) kī rotī bantī hai.
You must not pluck these <i>flowers</i> ,	in (phūlon) ko mat toro.
He can play upon the <i>flute</i> ,	wuh (bāṁslī) bajānā jāntā hai.
There are a number of <i>flies</i> ,	yahān bahut (makhiyān) haiñ.
He cut the parrot's wing, lest it should <i>fly</i> away,	us ne tote ke par kāt-dāle, ki (ur na jāe).
In the morning there is a thick <i>fog</i> here,	is jagah subh ko (kuhāsā) bahut hotā hai.
<i>Fold</i> these things in paper,	in chīzon ko kāghaz mein (lapeto).
— You go before, I will <i>follow</i> ,	tum āgē jāo, main (pichhe ājūngā).
I am not at all <i>fond</i> of that fruit,	wuh phal mujh ko kuchh nahīn (bhātā).
What sort of <i>food</i> is this?	yih kaisā (khānā) hai?
He is a great <i>fool</i> ,	wuh barā (aḥmak) hai.
To be angry without a cause is <i>foolishness</i> ,	be-sabab khafā honā (nādanī) hai.
Look at the horse's <i>foot</i> ,	ghoṛe kā (pā, on) dekho.
Why did you <i>forbid</i> him to come?	tum ne use kyūn āne se (man') kiyā?
The stream now runs with great <i>force</i> ,	dhār is waqt bare (zor) se bahtī hai.
He fell down and cut his <i>fore-head</i> ,	wuh gir-parā aur (peshānī) us ki kaṭ-ga, ī.
He is gone to a <i>foreign</i> country,	wuh (pardes) gayā hai.
She possesses much <i>foresight</i> ,	wuh barī (dūr-andesh) hai.
Who can <i>foretell</i> what will happen on the morrow?	kaun (kah-saktā hai) ki kal kyā hogā?
For doing this you must <i>forfeit</i> a rupee,	aisā karne se tumhen ek rūpiya (khonā) paregā.
Don't <i>forget</i> to tell him what I said to you,	jo main ne tum se kahā hai wuh us se kahnā (bhūl na jānā).
If he had acknowledged his fault, I should have <i>forgiven</i> him,	agar wuh apnī takṣir kā iḡbāl kartā, to main use (mu'āf kartā).
Make a table of this <i>form</i> ,	is shakl kī ek mez banāo.
Which part of his letter do you think the best, the <i>former</i> or the latter?	us ke khatt kā kaun sā ḥiṣṣa tumhen pasand atā hai, (pahlā) yā pichhlā?
The objections you make to my plan are indeed <i>formidable</i> ,	jo i tirāz tum merī tajwīz par karte ho so bahut (sakhṭ) haiñ.

Let us not <i>forsake</i> our friends in their distress,	<i>be-kasī kī ḥālat mein ham ko chāhiye kī doston ko na (chhor-den).</i>
He has made a large <i>fortune</i> ,	<i>us ne (māl) bahut jam' kiyā hai.</i>
I <i>found</i> it underneath the table,	<i>main ne usko mez ke niche (pāyā).</i>
The <i>foundation</i> of the house was laid,	<i>ghar kī (bunyād) parī.</i>
There are <i>fountains</i> of water everywhere,	<i>sab jagah yahān pānī ke (chash- me) haiñ.</i>
Whose are those <i>fowls</i> in the garden?	<i>is bāgh mein kis kī (murghiyān) haiñ?</i>
You are <i>free</i> to do as you please,	<i>tum ko koī (roktā nahīñ), jo chāho so karo.</i>
It is so cold to-day, I think at night it will <i>freeze</i> ,	<i>āj aisī sardī hai kī shāyad rāt-ko (barf) pāre.</i>
I have engaged the whole of this vessel's <i>freight</i> ,	<i>is sāre jahāz ke (naul) kā main ne ikrār kiyā hai.</i>
I have <i>frequent</i> opportunities of seeing it,	<i>is ke dekhne kā (akṣar) maukā' miltā hai.</i>
Is this <i>fresh</i> milk?	<i>kyā yih (tāza) dūdh hai?</i>
These greens are <i>fresh</i> from the garden,	<i>yih bāgh kī (tāza) tarkāriyān haiñ.</i>
What shall I do? I have no <i>friend</i> ,	<i>main kyā karūñ? koī merā (dost) nahīñ hai.</i>
I am now entirely <i>friendless</i> ,	<i>merā is waqt koī (dost nahīñ).</i>
I have seen a most <i>frightful</i> <i>figure</i> ,	<i>main ne barī (khauf-nāk) (shurat) dekhī hai.</i>
In India the <i>frogs</i> are very large,	<i>Hindūstān mein (mendak) bahut barē hote haiñ.</i>
How does he manage his household affairs? is he <i>frugal</i> or extravagant?	<i>wuh apne ghar ke kharch mein kis tarah chaltā hai? (kifā- yat se), yā fuzūl-kharchī se?</i>
The purpose for which you sent me has been <i>fulfilled</i> ,	<i>jis murād ke liye tum ne mujhe bhejā thā, wuh (pūrī ho- ga, ī).</i>
Is this cask empty or <i>full</i> ?	<i>yih pīpā khālī hai yā (bharā)?</i>
How soon can you <i>furnish</i> these things?	<i>tum yih chīzēn kitnī jaldī (tai- yār) kar-sakte ho?</i>
He makes all kinds of <i>furni- ture</i> ,	<i>wuh har kism kā (asbāb) taiyār kartā hai.</i>
We cannot see into <i>futuraity</i> ,	<i>(āyanda kī bāt) ham nahīñ jān-sakte.</i>

G.

- Do you expect much *gain* from this trade? *kyā tumheñ ummed hai ki is kār-bār se barā (fā'idā) uthāoge?*
- Why have you left the *garden* gate open? *(bāgh) kā phātak kyūñ khulā rahne-diyā?*
- Gather up the crumbs,
There are no limits to his *generosity*,
He is very *generous* and *gentle*,
Are you acquainted with that *gentleman*?
He has composed a book on *geography*,
Can you *get* me another book like that?
Do you know how to *gild* paper?
He showed me a *gilt* picture-frame,
He has five children, three boys and two *girls*,
Are you *glad* or sorry on this occasion?
Take care, this will easily break, it is made of *glass*,
I have bought a pair of *gloves*,
Tell the carpenter to *glue* these two boards together,
Is this chain made of *gold*, silver, iron, brass, or copper?
Have the *goodness* to inform me,
You have *got* many books—give me one,
Every one does not know how to *govern*,
He is now *Governor* of Chandernagore,
In this province much *grain* is produced,
Whose *grand* house is that?
- kyā tumheñ ummed hai ki is kār-bār se barā (fā'idā) uthāoge?*
(bāgh) kā phātak kyūñ khulā rahne-diyā?
roṭī ke ṭukrē (jam' karo).
us kī (sakhāwat) kī intihā nahīñ.
wuh sakhī aur (narm-dil) hai.
tum un (ṣāhib) ko jānte ho?
unhoñ ne (jughrāfiya) meñ ek kitāb taṣnīf kī hai.
mere liye us kī sī, ek dūsarī kitāb (le-ā) sakte ho?
tum jānte ho kāghaz kyūñkar (zar-afshān) karte haiñ?
us ne mujhe taṣwīr kā ek sunahrā chaukṭhā dikhāyā.
us ke pāñch larṭe haiñ, tīn beṭe do (beṭiyāñ).
tum is mauka' par (khwush) ho yā nā-khwush?
khabardār, yih āsānī se tūt-jāegā, (shīshe) kā hai.
maiñ ne ek joṛā (dastāna) mol-liyā hai.
yih do takhte (saresh se joṛne) ko barhā,ī se kaho.
yih zanjīr (sone), rūpe, lohe, pītal, yā tāñbe kī banī hai?
āp (mihrbānī karke) mujhe khabar kījiye.
tumhāre pās bahut kitābeñ (haiñ), ek mujhe do.
har ek shakhs (bādshāhat karnā) nahīñ jāntā.
wuh ab Chandar-nagar kā barā (ḥākim) hai.
is ṣūbe meñ bahut (ghalla) hotā hai.
wuh kis kā (ā'lishān) makān hai?

Sir, be pleased to <i>grant</i> me this request,	ṣāhib, jo main 'arz kartā hūn mihrbānī se (kabūl kījiye).
I am <i>grateful</i> for your kindness,	main āpkī mihrbānī kā (shukr-guzār) hūn.
Seeing such a school, I am much <i>gratified</i> ,	aisā maktab dekh-kar main bahut (khvush) hūā.
The horses are <i>grazing</i> on the plain,	ghore maidān men (charte) haiñ.
You have done me a very <i>great</i> favour,	āp ne mujh par (barī) mihrbānī kī.
He has caused much <i>grief</i> to his father,	us ne apne bāp ko bahut (ranj) pahunchāyā.
This is a <i>grievous</i> calamity,	yih (sakhṭ) āfat hai.
<i>Grind</i> this wheat in the mill,	chakkī men yih gehūn (pīso).
What is the <i>ground-rent</i> of this house?	is ghar kī (zamīn kā kirāya) kyā hai?
Many flowers <i>grow</i> in the Bābū's garden,	bābū ke bāgh men bahut phūl (hote) haiñ.
You have <i>grown</i> very tall since I saw you last,	jab se main ne tumhen pichhlī daf'a dekhā thā tum bahut (barh-gae).
Who is the <i>guardian</i> of this child?	is larke kā (murabbi) kaun hai?
Can you <i>guess</i> the meaning of what I say?	jo main kahtā hūn us kā maṭlab tum (samajh-sakte) ho?
I went without a <i>guide</i> , though I had never been that road before,	main bidūn (rah-bar) ke gayā, agarchi āge kabhi us rāste na gayā thā.

H.

He is in the <i>habit</i> of walking out early,	us ko ṣubh ke waqt phirne kī ('ādat) hai.
His <i>hair</i> is white,	uske (bāl) sufaid haiñ.
The house has a <i>hall</i> and three rooms,	is ghar men ek (dālān) aur tīn kamre haiñ.
Take hold of his <i>hand</i> ,	uskā (hāth) pakar-lo.
Give me a <i>handkerchief</i> ,	ek (rūmāl) mujhe do.
The <i>handle</i> of this drawer is broken,	is darāz kā (dasta) ṭūṭ-gayā hai.
In his appearance he is <i>handsome</i> ,	wuh dekhne men (khūbśurat) hai.
Do you know whose <i>hand-writing</i> this is?	tum jānte ho ki yih kiskā (khaṭṭ) hai?

Hang the keys upon the nail,
When did that happen?

In this world no one enjoys
perfect happiness,
They who fear God here will
be happy hereafter,

Is the lesson you have given
me hard or easy?

This is a great hardship,
The hare is a very timid
animal,

Is there any harm in doing
this?

I write in great haste to save
the post,

You must try to hasten his
coming,

They hastened away as fast as
possible,

To act in a hasty manner is not
wise,

On entering the room he took
off his hat,

Let us hate nothing but sin,

Have you any acquaintance
with that gentleman?

I have got a pain in my head,
His wound is now healed,

His health is sound,
Here is a heap of papers, put
them away,

Hear what I say, then give an
answer,

The heart of man is inclined to
evil,

To-day the heat is very great,
In heaven is unspeakable hap-
piness, in hell unutterable
woe!

This box is very heavy, how
can I carry it?

khūnṭī par kunjīyān (laṭkā) do.
wuh kab (wāḳī' hū,ā) ?

is dunyā meñ kisī ko kāmīl
(khṛvushī) nahīn hai.

jo dunyā meñ khudā se darte
haiñ wuh ukbī meñ (khṛvush)
raheñge.

āp ne jo sabak mujh ko diyā
hai (mushkīl) hai yā āsān ?

yih barī (sakhtī) hai.

(khargosh) bahut buz-dil jān-
war hai.

kyā is kām ke karne meñ kuchh
(nuṣṣān) hai ?

maiñ bahut (jald) likhtā hūñ
ki āj kī dāk par chalā-jā'e.

us ke (jald) āne ke liye tumheñ
koshish karnā hogī.

wuh apne maḳdūr bhar bahut
(jald) ge,ā.

(jaldī) kām karnā be-wuḳūst
hai.

kamre ke andar āte-hī us ne
(ṭopī) utār-lī.

ham siwā gunāh ke kisī se (na-
frat na karen).

tumhārī un ṣāhib se jān pah-
chān (hai) ?

mere (sir) meñ dard hai.

is kā zakḥm ab (achchhā) ho-
gayā.

uskā (mizāj) durust hai.

yahān kāghaz kā (dher) hai,
use ek ṭaraf rakh-ḍo.

jo jo bāteñ maiñ kahtā hūñ
(suno), ba'd us-ke jawāb ḍo.

ādmī kā (dil) badīkī ṭaraf mā'il
hotā hai.

āj shiddat kī (garmī) hai.

(bihisht) meñ khṛvushī bayān se
bāhar hai, aur (dozakḥ) meñ
'azāb nā-guftanī hai.

yih ṣandūk barā (bhārī) hai, is
ko maiñ kyūñkar le-jā,ūngā ?

When walking I trod upon his
heel with my foot,

What is the height of this wall?

This large estate is without an
heir,

Can you afford me any help in
this affair of mine?

He is very helpless,

They live only upon herbs,

The crows steal, and after-
wards hide what they can,

There are few hills in Bengal,

You can just give him a hint
of this affair,

To go there I must hire a
palankeen and boat,

Have you read the history of
England?

He hit me a very hard blow on
the head,

He holds his pen in the left
hand,

Make a hole in the ground here,

God is holy, just, and pure,

It is late, let me now return
home,

I ate some honey out of the
honeycomb,

He has obtained much honour,

I hope to have an interview
with you very soon,

This cow has no horns,

An hospital is about to be built
there,

They show great hospitality,

Bring some hot water,

Do you know what hour it is?

chalne men merā pā, on us kī
(erī) par par-gayā.

is dīwār kī kitnī (ūñchā, ī) hai?

is barī milkīyat kā ko, ī (wārīs)
nahīn.

tum mere is kām men kuchh
(madad) kar sakte ho?

wuh bahut (lā-chār) hai.

wuh fakat (tarkārī) khā-kar
jīte haiñ.

kawwe, khānā churāte haiñ,
aur phir jo kuchh ho saktā
hai (chhipāte) haiñ.

Bangāle men (pahār) bahut
kam haiñ.

tum is bāt kā (ishāra) use kar
sakte ho.

wahāñ pahuñchne ke liye mujhe
ek pālki aur kishī (kirāya)
karnī hogī.

tum ne Inglīstān kī (tārīkh)
parhī hai?

us ne bāre zor se mere sir men
mukkā (mārā).

wuh bā, en hāth se kalam (pa-
kartā) hai.

yahāñ zamīn men (sūrākh)
karo.

khudā (kuddūs), aur 'ādil aur
pāk hai.

bahut der hū, ī ab main (ghar)
jā, ūñ.

main ne makkhiyon ke chhatte
se (shahd) khāya.

us ne barī ('izzat) pā, ī.

mujh ko yih (ummed) hai ki
jaldī tum se milākat hogī.

is gā, e ke (sīng) nahīn.

ek (haspatāl) wahāñ banne ko
hai.

wuh barī (mihmān-dārī) karte
haiñ.

thorā (garm) pānī lā, o.

tum jānte ho kyā (bajā) hai?

He is a man of a very *humane* *uske mizāj meñ barī* (*rahm-*
disposition, and *humble* in *dilī*), *aur khāksārī hai.*
his own esteem,
He possesses great *humanity* *us meñ barī* (*admīyat*) *aur*
as well as *humility*, (*faro-tanī*) *hai.*
I am both *hungry* and *thirsty*, *maiñ* (*bhūkhā*) *piyāsā hūñ.*
The *hunter* is gone *a-hunting*, (*shikārī*) (*shikār-ko*) *gayā hai.*
It *hurts* his mind to see such *aisī burāiyon ko dekhne se uskā*
wickedness, *dil* (*dukhtā hai*).

I.

I had no *idea* that you would *mujhe kuchh* (*khayāl*) *na thā*
come to-day, *ki tum āj āoge.*
They spent their time in *idle-* *wuh* (*bekārī*) *meñ apne aukāt*
ness, *zāi' karte haiñ.*
They are *ignorant* and *idle*, *wuh bare* (*nādān*) *aur sust haiñ.*
Such a sentiment is *illiberal*, *yih khayāl* (*kamīne*) *pan kā hai.*
It is not good always to asso- (*nā-khivāndoñ*) *ke sāth hame-*
ciate with *illiterate* persons, *sha suhbat rakhnā khūb*
nahīñ.
How long have you had this *kitne dīn se tum ko yih* (*bīmārī*)
illness? *hai?*
There is an *image* in that *us but-khāne meñ ek* (*but*) *hai.*
temple,
Whence arose this *imagina-* *yih* (*khayāl*) *kahān se paidā*
tion? *hū, ā?*
How do you *imagine* that I *tum kyūnkar* (*gumān*) *karte ho*
should agree to this? *ki maiñ yih kubūl karūngā?*
This is of wood, in *imitation* *is ko patthar ki* (*mānind*) *lakṛī*
of stone, *se banāyā hai.*
You must go there *immediately*, *tumko* (*fuuran*) *wahān jānā*
hogā.
The undertaking is likely to *ma'lūm hotā hai is kām meñ*
be attended with *immense* (*bahut*) *kharch* *paregā.*
expense,
The body is mortal, the soul *jism fānī aur rūḥ* (*bāqī*) *hai.*
immortal,
They are *immovable* in their *wuh apnī tajwīz meñ* (*musta-*
opinions, *kill*) *haiñ.*
It is our duty to *impart* know- *'ilm kā* (*phailānā*) *ham par*
ledge, *wājib hai.*
An upright judge will be *im-* *rāstbāz ḥākim* (*be-tarafdār*)
partial, *hogā.*

- These mountains are *impassable*, having on all sides *impenetrable* forests,
 Everything in this world is *imperfect*,
 His behaviour is *impertinent*,
 It is very *important* to attend to this,
 Have you seen the exports and *imports*?
 They *impose* on whomsoever they can,
 They practise every kind of *imposition*,
 How can I believe an *impossibility*?
 It is *impossible* for me to comply with what you say,
 He is a notorious *impostor*,
 What he said made an *impression* on me,
 What he tells me appears very *improbable*,
 To act thus would be highly *improper*, and therefore *imprudent*,
 Can you *improve* what he has written?
 Nothing *impure* will enter heaven,
 This has arisen solely from your *inattention*,
 We have lately had *incessant* rain,
 Had this piece of wood been an *inch* longer, it would have done very well,
 He feels no *inclination* to study,
 Do you know what is his *income*?
 This is *incomparable* writing,
 Your book is *incomplete*,
- yih pahār (be-guzār) haiñ, isliye ki un kī chāron taraf (dush-wār-guzār) jangal haiñ.
 jitnī chīzēñ dunyā meñ haiñ sab (nākiś) haiñ.
 is kā chālchalan (adab se khālī) hai.
 bahut (zarūr) hai ki ham is bāt par ghaur karen.
 tum ne (āmdanī) aur raftanī kā asbāb dekhā hai?
 jis se wuh (daghā) kar sakte haiñ, karte haiñ.
 wuh sab tarah kā (makr) karte haiñ.
 kyūñkar main (ek muḥāl amr) ko bāwar karūñ?
 yih (mumkin nahīñ) ki tumhāre kahne par main 'amal karūñ.
 wuh ek mashhūr (makkār) hai.
 us ke kahne ne mere dil meñ (uṣar) kiyā.
 jo wuh kahtā hai mujhe (khil-āf-kiyās) ma'lūm hotā hai.
 aisā karnā az ḥadd (nā-munāsib), aur is liye (behūda) hotā.
 jo usne likhā hai, tum uskī (iṣlāḥ karsakte) ho?
 ko,ī (nā-pāk) chīz bihisht meñ dākhil na hogī.
 yih śirf tumhārī (kam-ta-wajjuhī) se hū, ā hai.
 thore dīn se (lagā-tār) pāñī barsā hai.
 yih lakrī agar ek (inch) aur barī hotī, to is se kām khūb nikaltā.
 wuh parhne kī kuchh (khwāh-ish) nahīñ rakhtā.
 tum jānte ho us-kī (āmadanī) kyā hai?
 yih (be-naṣīr) khaṭṭ hai.
 tumhārī kitāb (nā-tamām) hai.

- Will my staying here till the 1st of next month be any *inconvenience* to you?
- It will be *inconvenient* for me to wait on you to-morrow,
- Is what I say correct or *incorrect*?
- My family has lately been *increased*,
- There is a rumour of *increasing* the army,
- They speak *indecent* language,
- He is now *independent* of any one,
- Is there an *index* to this book?
- How long have you been in *India*?
- This is not to be treated with *indifference*,
- Is this an *indigenous* plant?
- I was formerly employed in Mr. —'s *indigo* factory,
- I heard of your *indisposition* last week,
- I knew him from his *infancy*,
- What do you *infer* from what he said?
- We must show kindness and respect to our *inferiors*, as well as superiors,
- God is *infinite* in power and wisdom,
- We have no *influence* over them,
- Is there no one here that can give me *information* concerning this?
- She is very *ingenious*,
- He possesses much *ingenuity*,
- The petition was signed by every *inhabitant* of the village,
- dūsre mahīne-kī pahlī tārīkh tak mere rahne se tumheñ kuchh (taklīf) hogī?*
- kal tumse mulāqāt karne-kā mujhe (subhītā) na milegā.*
- jo main kahtā hūñ durust hai yā (nā-durust)?*
- thorē dīn se mere 'iyāl-atfāl (barh-ga'e haiñ).*
- fauj-ke (barhāne)-kī khabar hai.*
- wuh (fuhsh) bakte haiñ.*
- wuh bilfīl sab se (āzād) hai.*
- is kitāb-kī (fihrist) hai?*
- āp kitne dīnoñ se (Hindūstān) meñ haiñ?*
- yih kām aisā nahīñ ki tum is se (ghaflat) karo.*
- yih paudhā (isī mulk-kā) hai?*
- pahle main fulāne sāhib-kī (nīl) kī koṭhī meñ naukār thā.*
- tumharī (bīmārī)-kā hāl main ne pichhle hafte sunā.*
- main us ko (larakpan) se jāntā hūñ.*
- unhoñ ne jo kahā, us se tum kyā (natīja nikālte ho)?*
- ham ko chāhiye kī (chhoṭoñ) ke sāth bhī mīhrbānī aur adab se pesh āwēñ jaise baroñ ke sāth.*
- khudā kī kudrat aur hikmat kī (intihā ko,ī nahīñ).*
- un par hamārā kuchh (bas) nahīñ.*
- ko,ī yahāñ aisā nahīñ jo mujhe is bāre meñ (khabar) de-sake?*
- wuh barī (hunar-mand) hai.*
- use barā (hunar) hai.*
- 'arzī par sab gā,oñ-ke (rahne-wāloñ) ne dast-khatt kiye.*

- Their disposition is *inhuman*, *un-ke mizāj meñ (be-rahmī) hai.*
 They delight in all kinds of *iniquity*, *wuh har tarah-ke (gunāh) karne se khwush hote haiñ.*
 His health has been *injured* by too great exertion, *ziyāda miñnāt karne se un-kī tandurustī meñ (khalul ā-gayā).*
 I never did him the least *injury*, *maiñ ne use kuchh bhī (zarar) kabhī nahīñ pahunchāyā.*
 He practises *injustice* towards all, *wuh har kisī par (zulm) kartā hai.*
 They are all *innocent*, *wuh sab (be-gunāh) haiñ.*
 These animals are *inoffensive*, *yih jāñwar (mūzī nahīñ) haiñ.*
 An *inquest* was held yesterday on the body of a person who shot himself, *wuh ādmī jo apne āp golī mārke mar-gayā, kal us-kā badan (dekhā-gayā).*
 What kind of an *insect* is this? *yih kis kism-kā (kīṛā) hai ?*
 He is so ill that he is *insensible*, *wuh aīsā bīmar hai ki (be-hosh) hai.*
 You had better *insert* this in your letter, *bihtar hai ki tum isko apne khatt meñ (likho).*
 How very *insignificant* is man, compared to the Almighty! *kādir-i muṭlak khudā-ke banisbat ādmī kitnā kuchh (nā-chīz) hai !*
 His words are *insincere*, *is-kī bāteñ (nā-rāst) haiñ.*
 They behaved in an *insolent* manner, *wuh (gustākhī se) pesh āye.*
 He has lately become *insolvent*, *us-kā thore din se (dewālā) niklā hai.*
 Call a person to *inspect* this cloth, *ek ādmī ko is kapre-ke (jāñchne) ko bulāo.*
 The goods are all ready for your *inspection*, *āp-ke (mulāhaze)-ke wāste sab chīzeñ taiyār haiñ.*
 I will be with you in an *instant*, *maiñ (ek dam) meñ āp ke pās ā, ūñgā.*
 Man acts from reason, animals from *instinct*, *ādmī, tamīz se, aur jāñwar apnī (samajh) se, kām kartā hai.*
 In Europe and Bengal are noble *institutions* for communicating knowledge, *Yūrop aur Bangāle meñ ta'līm ke bahut achchhe (dastūr) karār diye haiñ.*
 Can you *instruct* me in this science? *is 'ilm meñ tum mujhe (ta'līm de) sakte ho ?*
 I have *insured* that vessel for 50,000 rupees, and I have *maiñ ne pachās hazār rūpai ko us jahāz-kā (bīmā) kiyā hai,*

- the *insurance policy* in my possession,
 She has a wonderful *intellect*,
 How did you receive this *intelligence*?
 He is an *intelligent* man,
Intemperance hurts body and mind,
 Have you any *intention* to go to Europe?
 There is no *intercourse* between us,
 I have no *interest* in this matter,
 Why should we *interfere* in that affair?
 You must *interpret* what he says to me,
 If you know not the language of the country, you must use an *interpreter*,
 I hope, sir, I don't *interrupt* you,
 Your coming here is an *interruption* to my business,
 Shall I *introduce* you to that gentleman?
 He was *intrusted* with the whole business,
 It is said a house will be built at Gangā Sāgar for the benefit of *invalids*,
 Who *invented* this instrument?
 The Nawāb imagined his soldiers were *invincible*,
 He has given me an *invitation*,
 Where is the *invoice* of these goods?
 His affairs are much *involved*,
 These lines are *irregular*,
- aur (bīme-kā kāghaz) mere pās hai.
 us ko 'ajīb ('aql) hai.
 kis tarah tum ne yih (khabar) pāī ?
 wuh (hoshyār) ādmī hai ?
 (bad-parhezī) jism aur mizāj ko muṣīr hai.
 Yūrop jāne-kā tum kuchh (īrāda) rakhte ho ?
 hamāre tumhāre bīch kuchh (sar-o-kār) nahīn.
 is meñ merī kuchh (gharaṣ) nahīn hai.
 ham kyūñ us kām meñ (dakhlden) ?
 jo wuh mujh se kahtā hai tumheñ uskā (tarjuma karnā) paregā.
 agar tum mulk-kī bolī mahīn jānte ho to (tarjamān) rakhnā hogā.
 ṣāhib, mujhe ummed hai ki main āp-kā mukhīl na hūngā.
 tumhāre āne se mere kām meñ (khalāl) hotā hai.
 main āp ko un ṣāhib se (milā'ūñ) ?
 us ko sārā kām (sipurd) kiyā gayā thā.
 mashhūr hai ki Gangā-Sāgar meñ (za'ifoñ)-ke liye ek makān banegā.
 yih āla kis ne (ījād) kiyā ?
 nawwāb ne samjhā kī hamārī sipāh par koī (fath nahīn pā-saktā).
 us ne merī (da'wat) kī hai.
 in asbāb-kī (fihrist) kahāñ hai ?
 us-kā kār-o-bār (abtar) hai.
 yih saṭreñ (sīdhī nahīn).

The Government have given permission to clear the island of Gangā Sāgar,

Gangā-Sāgar-kā (jazīra) ṣāf karne ko sarkār bahādur ne ḥukm diyā hai.

J.

The *jackal* is very cunning,
He is to remain in *jail* one year,
Is that the king's *jester*?
Jewels—pearls, diamonds, etc.
Join these two boards together,

What I said was only in *joke*,
Bring the waste-book and *journal*,
I am now going to make a long *journey*,
This news affords me great *joy*,

How can I *judge* of his character? I don't know him,

The *judge* summed up the evidence, and the *jury* gave their verdict,

Squeeze some *juice* out of this lemon,

How far can you *jump*?
He is the senior, I the *junior*,

God is *just* and merciful,
This is not *justice*,
He says nothing in *justification* of it,

(gīdar) barā syānā hotā hai.
wuh (kaid-khāne) mein ek baras rahegā. [hai?]
kyā wuh bādshāh-kā (maskhara) (zewar) motī hīre, waghaira.
in donoñ takhtoñ ko ek dūsre se (milāo). [thī.

jo main ne kahā sirf (hañsī) musauwade-kī bahī aur (roz-nāmcha) lāo.

main ab dūr-kā (safar) karne jātā hūñ.

is khabar se mujhe bārī (khushī) hai.

us-ke chalan kī babāt kyā (faiṣla karūñ)? main to use jāntā nahīñ.

(jajśāhib) ne gawāhoñ-kī zabāñ-bandī-kā khulāṣa sunāyā, aur (jūrī) ne apnī rāy dī.

is nībū se ('arakh) nichorō.

tum kahañ tak (kūd) sakte ko?
wuh barā aur main (chhotā) hūñ.

khudā ('ādil) aur mihrbān hai.
yih (inṣāf) nahīñ hai.

wuh uskī (himāyat) mein kuchh nahīñ kahtā.

K.

Keep this money for me till I want it,

Break this cocoa-nut, and eat the *kernel*,

It is sinful to *kill* animals without cause,

jab tak mujhe in rupayon kī zarurat na ho tum inheñ apne pās (rakho).

is nāriyal ko toro, aur us-kā (gūdā) khāo.

kisī jāñwar ko be-sabab (mārnā) unāh hai.

They *kindled* a fire with straw, *unhoñ ne payāl-kā ālā, o*
(banāyā).
 They showed us very great *unhoñ ne ham par baṛī (mih-*
kindness, *bānī) kī.*
 We traversed the *kingdom* of *ham ne tamām (mulk)-i Īrān*
Persia, *kī sair kī.*
 Give me a *kiss*, then fly your *ek (bosa) mujh ko do aur apnā*
kite, *(patang) urāne jā, o.*
 'This is a beautiful cat, she has *yih bahut khūb-ṣūrat billī hai,*
two kittens, *aur us-ke do (bachche) haiñ.*
 He fell on his *knees* and asked *us ne apne (zānū) ṭekkar mu'āfi*
pardon, *chāhī.*
 'Try if you can open this *knife,* *dekho to tum is (chhurī) ko khol*
sakte ho.
 Here is a *knot* in this string, *is rassī mein ek (gīrah) hai, is*
loose it, *ko kholo.*
 Do you *know* what people *tum (jānte) ho ādmī use kaisā*
think of him? *khayāl karte haiñ?*
 What is wealth without *know-* *bighair ('ilm)-ke, daulat kyā*
ledge! *hai!*

L.

They *labour* hard for their *wuh barī (mihnat karke) apnī*
living, *guzrān karte haiñ.*
 Here are fifty *labourers* em- *yahāñ pachās (mazdūr) is kām*
ployed, *mein lage hū, e haiñ.*
 Having *laid* by his profits, he *manāfi' ko (jam') kar ke wuh*
became rich, *daulat-mand ho-gayā.*
 It will cost a *lakh* of rupees, *ek (lākh) rūpiya is mein kharch*
hogā.
 Being *lame*, he walks with a *wuh (langrā) hone-ke sabab se*
stick, *lāthī ṭekkar chaltā hai.*
 Place this *lamp* in the hall, *yih (lamp) dālān mein rakho.*
 Will you go by *land* or by *tum (khushkī)-kī rāh jā, oge yā*
sea? *tarī-kī?*
 Where do you mean to *land?* *tum kahāñ (utroge)?*
 Ghulām Husain is the *land-* *Ghulām Husain is ghar-kā*
lord of this house. I am his *(mālik) hai, main us-kā*
tenant, *kīrāyadār hūñ.*
 Do you speak our *language?* *tum hamārī (zabān) bolte ho?*
 I am overcome with *languor,* *mujh par (māndagī) ghālib hai.*
 I caught a *large* fish yesterday, *main ne kal ek (barī) machhlī*
pakrī.

I saw him <i>last</i> Tuesday,	(<i>pichhle</i>) <i>Mangal ko main ne us ko dekhā.</i>
Why do you <i>laugh</i> without reason?	<i>be sabab kyūn (hañste) ho?</i>
Is it <i>lawful</i> to do this?	<i>yih karnā (jā,iz) hai?</i>
Let us <i>lay</i> aside everything that is evil,	<i>ham ko chāhiye sārī burā, iyon ko (chhor-deñ).</i>
They are exceedingly <i>lazy</i> ,	<i>wuh nihāyat (sust) haiñ.</i>
Melt this <i>lead</i> in the fire,	<i>is sise ko āg meñ (pighlā, o).</i>
Where does this road <i>lead</i> to?	<i>yih rāsta kidhar (jātā) hai?</i>
That poor man is blind,	<i>wuh be-chāra andhā hai, dūsrā</i>
another <i>leads</i> him,	<i>use (rāh batātā) hai.</i>
Don't <i>lean</i> upon the table,	<i>mez par (bojh) mat do.</i>
I saw a monkey <i>leap</i> over the fence,	<i>main ne ek bandar ko bār (phāñdte) dekhā. [ho?</i>
You can <i>learn</i> faster than I,	<i>tum mujh se jaldī (sikh) sakte</i>
I took a <i>lease</i> of this house for five years,	<i>main ne yih ghar pāñch baras ke liye (kirāya) liyā.</i>
It is late, let us now take <i>leave</i> ,	<i>der hū, i, ham (rukhsat) hoñ.</i>
It is said he intends soon to <i>leave</i> this country,	<i>sunā hai, ki wuh jald is mulk ke (chhorne)-kā irāda rakhtā hai.</i>
He <i>led</i> so bad a life no one respected him,	<i>wuh aīsī burī chāl (chalā) ki kīsī ne us-kī 'izzat na kī.</i>
He <i>left</i> all his business to his sarkār,	<i>us ne apnā sab kām sarkār par (chhor-diya).</i>
Being lame of his right hand, he writes with the <i>left</i> ,	<i>dāhine hāth-ke lūle hone se wuh, (bā, eñ) hāth se likhtā hai.</i>
He fell off his horse and broke his <i>leg</i> ,	<i>ghore se gir-kar uskā (pā, oñ) tūt-gayā.</i>
This writing is not <i>legible</i> ,	<i>yih likhā (parhā nahīñ jātā).</i>
Sir, are you now at <i>leisure</i> , can I speak with you?	<i>ṣāhib, abhī āp ko (fursat) hai, main bāt kar saktā hūñ?</i>
I am very poor, can you <i>lend</i> me a few rupees?	<i>main bahut lāchār hūñ, thore rūpai (karz de-sakte ho)?</i>
My wages are <i>less</i> than his.	<i>merā mahīnā us-ke mahīne se (kam) hai.</i>
Why did you <i>let loose</i> the horse?	<i>tum ne ghore ko kīs wāṣṭe (chhor-diya)?</i>
<i>Let us see</i> if we can read this book,	<i>(dekheñ), is kitāb ko ham parh sakte haiñ yā nahīñ.</i>
The ground is quite <i>level</i> ,	<i>yih zamīn bil kul (barābar) hai.</i>

- By doing this you are *liable* to a penalty,
 He is exceedingly *liberal*,
 They were in prison, but are set at *liberty*,
 Have you seen his *library*?
 The dog *licks* water with his tongue,
 Lift up the *lid* of this box,
 He thinks nothing of telling a *lie*,
 He *lies* down under the shade of a banyan-tree,
 Life is short, we ought now to prepare for eternity,
 He fell to the ground *lifeless*,
 Can you *lift* this stone?
 Is this package *light* or heavy?
 Tell him to *light* a fire,
 We must *lighten* the boat, otherwise it will sink,
 It *lightens* very much,
 I was out yesterday in a storm of thunder and *lightning*,
 My house is very much *like* yours,
 I should *like* much to visit Europe,
 I am *limited* not to give more than one hundred rupees,
 This cloth must have a *lining*,
 How many *links* are there in that chain?
 A *lion* is stronger than a tiger,
 Her *lips* are red,
 Is the medicine you speak of a *liquid*?
 Write a *list* of the things sent to Dacca,
- yih kām karne se tum par jurmāna (lāzim) hogā.
 wuh barē (sakhī) haiñ.
 wuh kaid-khāne men the, lekin ab (chhūte) haiñ.
 āp ne us-kā (kutub-khāna) dekhā hai?
 kuttā zabān se pānī (pītā) hai.
 is sandūk-kā (dhaknā) uṭhā, o.
 wuh (jhūṭh) bolne men kuchh nahīn darta.
 bargad-ke darakhṭ-ke sāye men wuh (sotā) hai.
 (zindagī) kam hai, ham ko ab fikr-i 'ākibat chāhiye.
 wuh (be-jān) hokar zamīn par gir-parā.
 tum is patthar ko (uṭhā) sakte ho?
 yih bojhā bhārī hai yā (halkā)?
 āg (jalāne) ko use kaho.
 hamēn kishṭī ko (halkā karnā) chāhiye nahīn to dūb-jā, egī.
 bijlī bahut (chamaktī) hai.
 main kal tūfān aur (bijlī)-ke waqt bāhar thā.
 merā ghar tumhāre ghar-ke (ham-shakl) hai.
 wilāyat jāne-kī mujh ko barī (khawāhish) hai.
 ek saū rūpāi se ziyāda dene kī mujh ko (farwānagī) nahīn.
 is kapre ko (astar) darkār hai.
 is sanjīr men kitnī (karīyān) haiñ?
 (sher-babar) chīte se ziyāda kawī hotā hai.
 uske (hoñṭh) (lāl) haiñ.
 jis dawā-kā tum zikr karte ho wuh (patlī) hai?
 jo chīzeñ Dhāke ga,ññ unkī (fihrist) likho.

Listen to what I tell you, *jo main kahtā hun (kān dhar-*
kar suno).
 The translation is too *literal*, *yih tarjuma bahut hī lafzī hai.*
 Give me a *little*, I don't ask *mujh ko (zarā-sā) do, main*
 for much, *bahut nahīn māngtā.*
 I shall respect him as long as *jabtak main (jī, ūngā) us-kī*
 I *live*, *ta'zīm karūngā.*
 He is of a *lively* disposition, *wuh khwush-tāb' hai.*
 He is ill of the *liver* complaint, *us ko (jigar)-kī bīmārī hai.*
 He told me to *load* the boat *nā, o meñ nīl (lādne ko) mujh*
 with indigo, *ko hukm diyā.*
 Is this gun *loaded*? *yih bāndūk (bharī) hai?*
 Do you know the virtue of the *loadstone*? *tum (maḡnāḡīs)-kī khāṣṣīyat*
jānte ho?
 May I beg the *loan* of this book? *yih kitāb ('āriyat) dījiyegā?*
 Tell the baker to give three *roṡī-wāle se kaho, tīn (roṡiyān)*
loaves, *de.*
 There is no *lock* to your box, *tumhāre ṣandūkche meñ (kuṣṭ)*
nahīn hai.
 Where shall we *lodge* to-night? *āj-kī rāt ham kahān (raheṅge)?*
 These houses are very *lofty*, *yih ghar bahut (ūnche) haiñ.*
 Why do you thus *loiter* away *tum kyūñ is ṭarah ghaṣṭat meñ*
 your time? *aukāṭ (gañwāte) ho?*
 How *long* is this piece of cloth? *yih kaprā kitnā (lambā) hai?*
 How *long* shall you remain *tum (kitne dīn) wahāñ' rahoge?*
 there?
 Let me *look* through your *apnī dūrbīn se mujhe (dekhne)*
 spying-glass, *do.*
 When you go to Calcutta buy *jab tum Kalkatte jā, o to mere*
 me a *looking-glass*, *wāṣṭe ek (ā, īna) lenā.*
 Try if you can *loose* (untie) *dekho, to tum yih girah (khol)*
 this knot, *sakte ho.*
 The joints of this chair are *is kursī-ke joṛ bahut (dhīle)*
 very *loose,* *haiñ.*
 Take care you don't *lose* the *jo chhurī main ne tum ko dī hai,*
 knife I gave you, *khābardār us ko na (khonā).*
 He has met with great *loss*, *un ko barā (nuḡṣān) hū, ā hai.*
 He *lost* his way in coming *shahr se āte hū, e wuh rāh*
 from the city, *(bhūl-ga, e).*
 I purchased five *lots* at to-day's *main ne āj-ke nīlām meñ pāñch*
 sale, *(gaṭhrīyāñ) kharīd kīñ.*
 This is the flower of the *lotus*, *yih (kāñwal)-kā phūl hai.*
 They have no *love* for each *unke āpas meñ (maḡabbat)*
 other, *nahīn hai.*

This is a very <i>low</i> wall,	<i>yih dīwār bahut (nīchī) hai.</i>
The price he asks is very <i>low</i> ,	<i>wuh bahut (thorī) kīmat māngtā hai.</i>
<i>Lower</i> this bucket into the well,	<i>is dōl ko kū'e men nīche (dālo).</i>
Theirs is a <i>lucrative</i> employment,	<i>un-ke kām men barā (naf) hai.</i>
Put this <i>luggage</i> in the boat,	<i>is (asbāb) ko kishtī men rakho.</i>
He is now grown very <i>lusty</i> ,	<i>wuh bahut (moṭā) ho-gayā hai.</i>

M.

What is the name of this <i>machine</i> ?	<i>is (kal)-kā nām kyā hai ?</i>
He was bit by a <i>mad</i> dog,	<i>kisī (dīwāne) kutte ne use kāṭā.</i>
Having <i>made</i> a pen he began to write,	<i>us ne kalam (banāke) likhnā shurū' kiyā.</i>
He <i>made me</i> write the letter directly,	<i>us ne usī waqt mujh se khatt (likh-wā-liyā).</i>
These are <i>magnificent</i> buildings,	<i>yih 'imāraten bahut ('ālishān) haiñ.</i>
He has two <i>maid-servants</i> ,	<i>us-kī do (māmā'en) haiñ.</i>
<i>Make</i> haste and write the letter,	<i>(jaldī) khatt likho.</i>
Who <i>manages</i> his affairs?	<i>unkā kām kaun (kartā) hai ?</i>
We ought to love all <i>mankind</i> ,	<i>ham ko chāhiye ki sab (banī ādam) ko piyār karen.</i>
He spoke to us in this <i>manner</i> ,	<i>us ne (is tarāh) se hamāre sāth bāt-chīṭ kī.</i>
This garden needs some <i>manure</i> ,	<i>is bāgh men (pāns) dālnā zarūr hai.</i>
Show me a <i>map</i> of Bengal,	<i>Bangāle-kā (naṣha) dikhāo.</i>
This floor is paved with <i>marble</i> ,	<i>yih farsh (sang-i-marmar)-kā banā hai.</i>
The regiment will <i>march</i> to-morrow,	<i>kal lashkar-kā (kūch) hogā.</i>
Put a <i>mark</i> on the paper that is yours,	<i>jo kāghaz tumhārā hai us par (nīshān) karo.</i>
I have been to the <i>market</i> ,	<i>maiñ (bāzār) gayā thā.</i>
When will their <i>marriage</i> take place?	<i>un-kī (shādī) kab hogī ?</i>
He is a very kind <i>master</i> (meaning <i>teacher</i> or <i>preceptor</i>),	<i>wuh barā mihrbān (ustād) hai.</i>
Who is the <i>master</i> (meaning <i>owner</i>) of that slave?	<i>us ghulām-kā (mālik) kaun hai ?</i>

Is your *master* (meaning a European gentleman) at home?

Call the carpenter and his *mate* now,

How can they work without *materials*?

I mean to go to Khidarpur to-morrow,

By what *means* can you do this?

Measure this cloth,

This is a kind of *measure*,

Meet me at Maulavī Sa'id's house to-morrow,

I am reading a book of *memoirs*.

Make a *memorandum* of this,

I have a bad *memory*,

Tell the carpenter to *mend* this box,

This is an article of *merchandise*,

He is now a *merchant* in Calcutta,

We ought ever to be *merciful*,

I walked four miles and *met* no one,

What is the best *method* (*mode*) of learning a language?

I did not arrive there till *mid-day*,

Shall I put it at the top or in the *middle*?

This paper is *middling*,

She is *mild* in temper,

Grind this wheat in the *mill*,

I have considered this in my own *mind*,

Had you *mind*ed what he said, then it would be well,

Lead and copper are dug out of *mines*,

tumhāre (sāhib) ghar mein haiñ?

baṛha,ī aur us-ke (sāthī) ko abhī āne-ke liye kaho.

bighair (sāmān)-ke wuh kyūñ. kar kām kar sakte haiñ?

kal merā (irāda) Khiṣrpūr jāne-kā hai.

tum kis (tadbīr) se yih kām kar sakoge?

is kapṛe ko (nāpo).

yih ek kism kā (paimāna) hai.

kal Maulavī Sa'id-ke ghar mein mujh se (mulākāt) karo.

main (taḡkire)-kī ek kitāb parhtā hūñ.

is-kī ek (yād-dāshṭ) banāo.

merā (hāfiḡa) bahut kharāb hai.

is ṣandūk-kī (marammat karne ko) baṛha,ī se kaho.

yih māl (tijārat)-kā hai.

wuh ab Kalkatte mein saudā-garī kartā hai.

ham ko (raḡm) karnā hamesha munāsib hai.

main do kos chalā aur kisī ko (na dekhā).

kisī zabān ke sikhne-kā kaun-sā (ṭarīk) bihtar hai?

main (do-pahar) tak wahāñ nahīñ pahuñchā.

main is ko ūpar rakhūñ yā (bīch) mein?

yik kāḡhaz (mutawassiṭ) hai.

uske mizāj mein (taḡammul) hai.

is gehūñ ko (chakkī) mein pīso.

main ne yih apne (dil) mein tajwīz kiyā.

us-kī bāt agar tum (mānte) to khūb hotā.

sīsā aur tāñbā (khāññ) se khod kar nikālā jātā hai.

I shall return in one *minute*,
'They are full of *mirth*,

They are always in *mischief*,

The wicked man is always
miserable,

Misers never think they have
enough,

They live in great *misery*,

He has met with a great *mis-*
fortune,

I was grievously *misled* by
following your advice,

This is owing to your *mis-*
management,

I suppose you have *mis-*
reckoned these rupees; count
them again,

He has much *misrepresented*
the matter,

They fired several times at a
leopard, but *missed* it,

We ought not to *misspend* our
time,

You *mistake* my meaning,

We should not *mistrust* with-
out cause,

Mix these together,

It is improper to *mock* any one,

He is of a *modest* disposition,

They *molest* us very much,

I shall receive the *money* after
one *month*,

The *moon* has not yet risen,

He will come in the *morning*,

The *motion* of this wheel is
very quick,

What is your *motive* for doing
this?

main ek (pal) mein phir-ā, ūṅgā.
wuh bahut (kḥayushī) se bhare
haiñ.

wuh hamesha (bure kām) karte
haiñ.

bad ādmī hamesha (dardmand)
rahtā hai.

(bakhīl)-kī ḥirṣ kabhī nahīñ
bhartī.

wuh baṛe (dukh) mein rahte haiñ.
us ne baṛī (āfat) uṭhāī.

tumhārī naṣīhat-ke muwāfiq
chalne se main sakḥt dhokhe
mein par-gayā.

tumhārī bad-intigāmī se yih
aisā hū, ā.

main samajhtā hūñ tum rūpai
ginne mein (bhūle); phirkar
gino.

us ne yih (bāt ghalat) zāhir kī.

ek chīte par unhoñ ne kaī
golīyāñ chalāīñ lekin (khaṭā
kī).

ham ko munāsib nahīñ kī apnā
waqt (zāī) karen.

tum mere maṭlab ko (ghalat
samajhte ho).

be sabab kisī se bad (gumān)
honā ham ko munāsib nahīñ.

in donoñ ko bāham (milā-do).

kisī-kī (naql karnā) munāsib
nahīñ.

wuh mizāj-kā (sharmilā) hai.

wuh ham ko bahut (satāte haiñ).

ek (mahīne)-ke ba'd mujhe
(rūpai) mileṅge.

abtak (chāñd) nahīñ niklā.

wuh (subh) ko ā, egā.

is charakḥ-kī (ḥarakat) bahut
tez hai.

is kām ke karne-kā tumheñ kyā
(bā'is) hū, ā?

Have you seen the Himālaya mountain?	<i>tum ne Himālay (pahār) dekhā hai ?</i>
Having mounted his horse he rode off,	<i>wuh apne ghore par (charhkar) chalā-gayā.</i>
This is a mournful history,	<i>yih bahut (riḡḡat-āmez) ḡiṣṣa hai.</i>
The whole country mourns his loss,	<i>us-ke marne se sārā mulk (rotā hai).</i>
There is much mud on the river-side,	<i>daryā-ke kināre barī (kīchar) hai.</i>
Why do you bathe in muddy water?	<i>tum (gadle) pānī meñ kyūñ nahāte ho ?</i>
I have bought a mule for 200 rupees,	<i>maiñ ne do sai rūpai ko ek (khachchar) liyā.</i>
He was murdered by robbers,	<i>us ko dākū, on ne (mār-dālā).</i>
They are always murmuring,	<i>wuh hamesha (barbarāte) rahte haiñ.</i>
Are you fond of music?	<i>(rāg) tumheñ bhātā hai ?</i>
I spoke several times, but still they continued mute,	<i>maiñ ne to kaṛī bār unheñ kahā, lekin wuh (khāmosh) rahe.</i>
This will be for our mutual benefit,	<i>is meñ (ṭarfain)-kā fāida hogā.</i>

N.

In Bengal little children are accustomed to go naked,	<i>Bangāle meñ chhote larḡe (naṅge) rahā karte haiñ.</i>
This vessel's name is the Moira,	<i>is jahāz-kā (nām) Moirā hai.</i>
Have you read this narrative?	<i>tum ne is (ḡiṣṣe) ko paṛhā hai ?</i>
All the people of this nation speak his praise,	<i>is mulk-kī sab (ḡaumen) un-kī tā'rīf kartī haiñ.</i>
The tiger is fierce by nature,	<i>sher kī ṭabī'at meñ tund-mizājī hotī hai.</i>
She is a naughty girl,	<i>wuh chhokrī (naṭkhaṭ) hai.</i>
Have you learnt navigation?	<i>tum ne (mallāḡhī) sīkhī hai ?</i>
This is neat writing,	<i>yih (sāf) likhā hu, ā hai.</i>
It is not anyways necessary that you should go there,	<i>tumhārā wahāñ jānā kuchh (zarūr) nahīñ.</i>
I have need of your assistance,	<i>mujhe tumhārī madad-kī (zarūrāt) hai.</i>
It is absolutely needful that I should go,	<i>mujh ko wahāñ jānā barī (zarūr) hai.</i>

This is owing to your <i>neglect</i> ,	tumhārī (be- <u>khabarī</u>) se yih hū,ā hai.
They are idle and <i>negligent</i> ,	wuh sust aur (<u>ghāfil</u>) haiñ.
He is a <i>neighbour</i> of mine,	wuh merā (<u>parosī</u>) hai.
He lives in this <i>neighbourhood</i> ,	wuh (<u>pās hī</u>) rahtā hai.
Have you seen my <i>new</i> book?	tum ne merī (<u>na,ī</u>) kitāb dekhī hai ?
We will go there <i>next</i> month,	ham (āyanda) mahīne wahāñ jā-eñge.
I have broken the <i> nib</i> of my pen,	mujh se mere <u>kalām-kī</u> (<u>noḱ</u>) ṭuṭ-ga,ī.
These are very <i>nice</i> mangoes,	yih bahut (<u>achchhe</u>) ām haiñ.
I <i>nipped</i> my fingers with the pincers,	merī uñgliyāñ mūchne se (<u>dab</u>) ga,īñ.
I cannot bear so much <i>noise</i> ,	maiñ itne (<u>shor</u>)-kī bardāshṭ nahīñ kar saktā.
What they say is all <i>nonsense</i> ,	jō wuh kahte haiñ sab (<u>wāhiyāt</u>) hai.
The plaintiff was <i>nonsuited</i> ,	mudda'ī-kā (<u>muḱaddama</u> <u>khā-</u> <u>riḱ</u> hū,ā).
He asked, but I gave him <i>nothing</i> ,	us ne to māñgā lekin maiñ ne (<u>kuchh na</u>) diyā.
My fingers are <i>numb</i> with cold,	merī uñgliyāñ jāre se (<u>ṭhiṭhar</u>) ga,ī haiñ.
What <i>number</i> of persons were present?	(<u>gintī</u> meñ kitne) ādmī ḥāzīr the ?
There are <i>numerous</i> errors in your writing,	tumhāre likhne meñ (<u>bahut sī</u>) <u>ghaltiyāñ</u> haiñ.
They took with them their little child and its <i>nurse</i> .	wuh apne chhoṭe bachche aur uski (<u>dā,ī</u>) ko sāth le-ga,e.

O.

How can the boatmen row without <i>oars</i> ?	bīghair (<u>dāñd</u>)-ke mallāḥ kyūñkar nā,ō khe-sakte haiñ ?
In a court it is usual for witnesses to take an <i>oath</i> ,	garwāhoñ ko 'adālat meñ (<u>ḱasam</u>) khānā partā hai.
You should pay <i>obedience</i> to his orders,	munāsib hai kī tum is-kā (<u>ḥukm</u>) māno.
Good children are <i>obedient</i> to their parents and <i>obliging</i> to every one,	achchhe larḱe māñ bāp-ke (<u>tābī'-</u> <u>dār</u>) hote aur sab ko (<u>khṛvush</u>) rakhte haiñ.
I must <i>obey</i> his orders,	mujhe us-kā ḥukm (<u>mānnā</u>) hogā.

- What was the *object* of your going there? *tumhāre wahān jāne-kī kyā (gharaṛ) thī?*
- You should try to *oblige* your master, *apne ākā ko (rāzī rakhne kī) tumheñ koshish karnā chāhiye.*
- These words are *obscure*, *yih alfāṣ (mughlak) haiñ.*
- This term has become *obsolete*, *yih iṣṭilāḥ filhāl (matruk) hai.*
- This is an *obstacle* to my learning, *yih mere sikhne-se (mānī) hai.*
- They are *obstinate* in their opinions, *wuh apnī rāy par (are hū, e) haiñ.*
- There was no *occasion* for your coming, *tumhāre āne kā (mauḡa) na thā.*
- He has *occasioned* his parents trouble, *wuh apne māñ bāp-ke ranj-kā (bā'is hū, ā).*
- After another month I shall have *occupied* this house twenty years, *ek mahīne ke ba'd is ghar meñ rahte mujh ko bīs baras (hoṅge).*
- I don't remember this ever to have *occurred* before, *mujh ko yād nahīñ kī kabhī āge aīsā (ittifāk hū, ā ho).*
- This is a very remarkable *occurrence*, *yih bare ta'ajjub-kī (bāt) hai.*
- This is a very *odd* kind of expression, *yih ('ajab) farah-kā kalām hai.*
- What *offence* have I committed? *maiñ ne kyā (takṣīr) kī hai?*
- I cannot think of thus *offending* him, *aīsā us ko (nā-khwaush rakhnā) mujhe pasand nahīñ.*
- Had I known this before, I should have *offered* you my services, *agar maiñ pahle aīsī bāt jāntā to āpkī madad karne ko (hāzīr) hotā.*
- I am going to Mr. —'s *office*, *maiñ fulāne ṣāhib-ke (daftar) meñ jātā hūñ.*
- He is a European *officer*, *wuh wilāyatī ('uhdedār) haiñ.*
- There is no *oil* in the lamp, *chirāgh meñ (tel) nahīñ.*
- Once upon a time, an *old man* and an *old woman* went to the forest to gather sticks, *kisī zamāne meñ ek (būrḡhā) aur ek (burhiyā) jangal meñ lakṛiyāñ chunne gae.*
- There is some *omission* in copying, *naḡl karne meñ kuchh (rah gayā) hai.*
- I *omitted* to mention that, *maiñ yih bāt kahte kahte rah-gayā).*
- God is *omnipotent* and *omni-present*, *kḡudā (kādir) aur (har jā hūzīr) hai.*
- Open the door, *darwāza (kholo).*

- How does this medicine *operate*? *yih dawā kaisī (tāṣīr rakhtī hai)?*
- What *opinion* do you form on this subject? *is meñ āp kyā (kīyās) karte haiñ?*
- His house is *opposite* to mine, *un-kā ghar mere ghar-ke (sāmnē) hai.*
- He has met with much *opposition*, *bahut logoñ ne iskī (muḥhāla-fat) kī hai.*
- I have brought some *oranges*, *maiñ kuchh (kaule) lāyā huñ.*
- He is celebrated as an *orator*, *wuh (faṣīḥ) mashhūr hai.*
- This is an *order* for a hundred rupees, *yih ek sau rupai-kī (hundī) hai.*
- This school is without *order*, *yih maktab be (tartīb) hai.*
- I have *ordered* the goods to be got ready, *sab chīzōñ-ke taiyār karne-ko maiñ ne (ḥukm kiyā hai).*
- He was well versed in *Oriental literature*, *(mashrikī) 'ilm se wuh khūb wāḳif the.*
- Do you know the *origin* of this saying? *tum is kahāwat-kī (aṣl) jānte ho?*
- This is not the *original* writing, *yih (aṣlī) taḥrīr nahīñ hai.*
- They wear different kinds of *ornaments*, *wuh ṭarah ṭarah-ke (zewar) pahintī haiñ.*
- These children are *orphans*, *yih larke (yatīm) haiñ.*
- We cannot *overcome* the enemy, *dushman par ham (ghālib) nahīñ ho sakte.*
- The river has *overflowed* its banks, *daryā-kā pānī kināroñ se (bāhar nikal-gayā).*
- It is better that you *overlook* his offence, *yih bihtar hai ki āp uske ḥuṣūr se (dar guzar karen).*
- A sudden gust of wind *overset* the boat, *yak-ā-yak hawā-ke ek jhoke ne nā'o ko (dubā-diyā).*
- Who is the *owner* of this house? *is ghar-kā kaun (mālik) hai?*
- Whose *oxen* are these? *yih kiske (bail) haiñ?*

P.

- I have received a *packet* from Madras, *maiñ ne madrās kī ḍāk se ek (pulandā) pāyā.*
- In what *page* of the book does the word occur? *kitāb-ke kis (ṣafḥe) meñ wuh lafz ātā hai?*
- I have a *pain* in my head, *mere sir meñ (dard) hai.*
- Where did you get this *paint*? *tum ne yih (rang) kahāñ pāyā?*
- In former times, there lived in China a celebrated *painter*, *agle zamāne meñ Chīn-ke mulk meñ Mānī nām ek barā (mu-ṣawwīr) thā.*
- by name Mānī,

- This is a beautiful *painting*,
 He became *pale* through fear
 (literally *yellow*),
 Have you read this *pamphlet*?
 There are ten *panes* of glass in
 this window?
 I have forwarded to him the
parcel,
 — Sir, I beg your *pardon*,
 He said that his *parents* had
 given him leave to do so,
 I invited him to *partake* of
 some fruit, but he would not,
 We ought not to show *partiality*
 in our judgment,
 I find I am mistaken in this
particular,
 He is a *partuer* in the house of
 Messrs. Palmer & Co.,
 Each of them favours his own
party,
 Have you got a *pass* for these
 goods?
 This coin does not *pass* in
 Bengal,
 He *passed* the examination
 successfully,
 That ship brought many *pas-
sengers*,
 One ought never to be in a
passion.
 He has obtained a *passport* to
 go to Agra,
 This *path* leads to the village,
 It becomes us to exercise
patience in adversity,
 They are *patient* and *peaceable*,
 He *patronizes* whatever tends
 to the welfare of the country,
 You must give me a *pattern* to
 work by,
- yih bahut achchhī (taṣwīr) hai.*
dar-ke māre us-kā rang (zard)
ho-gayā.
tum ne yih (risāla) paṛhā hai?
is kḥīrkī meñ das (khāne)
shīshe-ke haiñ.
maiñ ne (gaṭhrī) ko un-ke pās
bhej-di-yā.
ṣāhib, mujh ko (mu'āf) kījiye.
us ne kahā mere (mān-bāp) ne
aisā karne kī ijāzat dī.
maiñ ne mewa (khāne-kī)
da'wat kī, lekin unhoñ ne
ḡabūl na kī.
ham ko munāsib nahīñ kī
inṣāf meñ kisī-kī (ṭarafdārī)
kareñ.
maiñ ab dekhtā hūñ kī is (khāṣ
bāt) meñ mujh se ḡhalaṭī hū, ī.
wuh Pālmar ṣāhib-ke ghar
meñ ek (sharīk) hai.
har ek apne (farīk) ko dost
rakhtā hai.
tum ne is asbāb-ke liye (pās)
pāyā?
issikke-kā Bangāle meñ (chalan)
nahīñ.
unhoñ ne kām-yābī ke sāth
imtiḥān (pās kiyā).
us jahāz par bahut (musāfir)
ā, e.
kisī ko na chāhiye kī (ḡhuṣṣe)
ho.
us ne Āgre jāne kā (rawannā)
pāyā.
yih (rāh) us gā, oñ ko jūtī hai.
ham ko munāsib hai kī muṣṭ-
bat meñ (ṣabr) ikhtiyār
kareñ.
wuh (ṣābir) aur (ṣulḥ-jū) haiñ.
jis meñ mulk-kī bihtarī ho, wuh
us meñ (madad kartā hai).
mujh ko ek (namūna) dījiye jis
se kām karūñ.

- In reading you ought to *pause* where there is a stop,
 I have had a month's *pay* beforehand,
 He is a very just man, he *pays* all his debts,
 He will have only *pecuniary* loss,
 The windows are so small, one can but just *peep* through them,
 These children are *peevish* and *perverse*,
 For doing this you must pay a *penalty*,
 Lend me your *penknife* to cut my *pen*,
 His turn of mind is *pensive*,
 I *perceive* no error in your composition,
 This blemish is not *perceptible*,
 Your work is now *perfect*,
 We ought to aim at *perfection*, though we cannot attain it,
 He generally promises, but he *does not perform*,
 The whole apartment was filled with *perfume*,
 The house is *perfumed* by the fragrance of these flowers,
Perhaps this news may be true,
 Is this regulation to be *permanent*?
 I have *permission* to go for three months,
 Bring a *permit* for these goods,
 Will you *permit* me to walk a little in your garden?
 There is a *perpetual* flux and reflux,
 I am much *perplexed* in this business,
- parhne men tum ko wakf-kī jagah (ṭhaharnā) zarūr hai. main ne ek mahīne-kī (ṭalab) peshgī pā,ī hai. wuh barā ṭhīk ādmī hai, apnā sab karz (adā) kartā hai. un-ko faṭaṭ mālī (nuṣṣān) hogā. khirkiyān aīsī tang haiñ, ki ādmī us se faṭaṭ (jhānk) saktā hai. yih larke (chirchirē) aur (dhīṭ) haiñ. yih kām karne se tumheñ (jurmānā) denā hogā. (ṭalām) banāne ko mujhe apnā (chākū) do. is-kā dil (mutafakkir) hai. tumhārī tahrīr men ḡhalaṭī nahīn (pātā). yih dāḡh (dikhā,ī nahīn) detā. ab tumhārā kām (tamām) ho chukā. ham ko chāhiye kī (kamāl)-kū ḡaṣḍ karen āgarchi ḡāṣil na ho. wuh akṣar wa'da kartā hai, lekin (pūrā nahīn kartā). sārā kamrā (kḡṛuṣh-bū) se basa hu, ā thā. in phūlon-kī kḡṛuṣh-bū se sārā ghar (mahak-gayā). (shāyad) yih kḡhabar sach ho. kyā yih ā,īn (pā,īdār) hogā? main ne tīn mahīne-ke liye jāne-kī ijāzat pā,ī. is asbāb-ke lejāne-kū (ṛawanna) lā,ō. apne bāḡh men zara sair karne kī (ijāzat) dījiyegā? jawār bhāṭhā (hamesha) hotā hai. is kām men main bahut (ḡairān) hūñ.*

Who is that *person*?

I have done this deed through his *persuasion*,

His answers are *pertinent*,

You must make a *petition* to the merchants,

Have you a *phial* for the medicine?

This *phrase* is very common.

I am not fond of taking *physic*,

Do you know what *physician* attends him?

I will show you a beautiful *picture*,

Give me a small *piece* of paper,

He is a person of great *piety*,

The *pilgrim* is gone on *pilgrimage*,

His house is ornamented with *pillars*,

I want a pair of *pincers* from them,

Whose is that *pinnacle* now passing?

I was near falling into a *pit*,

The afflicted should excite our *pity*,

What a *pity* you did not tell me this!

What is the *place* called where he lives?

The *plague* of this business is endless,

The *plague* has done much harm to India,

This writing is *plain* and easy to be read,

Who is the *plaintiff* in this affair?

Have you seen the *plan* of the building?

wuh (*shakhṣ*) kaun hai?

un-ke (*kahne*) se main ne yih kām kiya.

is-ka jāwāb (*shā'ista*) hai.

tum ko chāhiye ki saudāgar sāhibon ke nām ('arṣī) likho.

tumhāre pās dawā rakhne ko (*shīshī*) hai?

yih (*bāt*) to 'ām hai.

main (*dawā*) khāne-kā shā'ik nahin.

tum jānte ho kaun (*hakīm*) un ki dawā kartā hai?

main tum ko ek bahut achchhī (*taṣwīr*) dikhā'ūngā.

mujh ko ek chhoṭā (*ṭukrā*) kāghaz kō do.

wuh barā (*dindār*) hai.

wuh (*hājī*) (*hajj* ko) gayā hai.

us-kā ghar (*satūnon*) se ārāsta hai.

main ek (*saṇḍāsī*) un se chāhtā hūn.

yih (*bajrā*) jo jātā hai kiskā hai?

main us (*garhe*) mein girte girte bachā.

ham ko chāhiye ki muṣibat-zadoṅ par (*rahm*) karen.

kyā hī (*afsos*) hai ki tum ne mujh se na kahā!

us jagah-kā nām kyā hai jahān wuh rahtā hai?

is kām mein (*diḳḳat*) be-intihā hai.

ṭā'ūn se Hindustān ko bahut nuḳṣān pahunchā.

yih *khāt* (*ṣāf*) hai, aur bā-āsāni parhā jātā hai.

is mukāddame mein kaun (*muddā'ī*) hai?

is ghar-kā (*naḳsha*) tum ne dekhā hai?

Smooth this board with a *plane*, (rande) se is takhte ko chiknā karo.
 Are these *planks* for sale? kyā yih (takhte) bikā, ū haiñ ?
 The inside walls are *plastered* andar-kī dīwārōñ meñ (gachh-
 with lime, kārī) hū, ī hai.
 We have now no time to *play*, ham ko ab (khelne)-kī furṣat nahīñ.
 If he had informed me of this agar wuh peshtar mujh se
 before, I should have been kahtā, to main ziyāda
 better *pleased*, (khwush) hotā.
 I *pledge* my word to act in this main kaul (detā hūñ) ki main
 manner, yūñ karūngā.
 This kind of fruit is *plentiful*, is kism-kā phal (bahut) hai.
 I have an excellent *plough* and mere pās ek achchhā (hal) aur
 one pair of oxen, bailōñ-kī ek jorī hai.
 When the rains arrive I shall jab barsāt ā, egī, to main is
plough this field, khet ko (jotūngā).
 He is a *poet*; have you seen wuh (shā'ir) hai, us-kī picchlī
 his last *poem*? (nazm) tum ne dekhī hai ?
 This needle has no *point*, is sū, ī-kī (nok) nahīñ.
 She has been at the *point* of wuh marne-ke (ḡarīb) pahuñchī
 death, thīñ.
 Had you asked, I could have agar tum pūchhte, to main
pointed out to you in what kām karne-kā taur (batā
 manner to act, saktā).
 He received us with great wuh bare akhlāk se hamāre
politeness, sāth pesh-āyā.
 He rides out every morning on wuh (ṭaṭṭū) par har ṣubḥ ko
 his *pony*, sawār hote haiñ.
 He is now become *poor*, wuh ab (gharīb) ho-gayā.
 Calcutta is a very *populous* city. Kalkatta barā (ābād) shahr hai.
 I have his *portrait* in my (mere pās) is-ke (chihre-kī taṣ-
possession, wīr) hai.
 Had I studied earlier, by this agar main āge parhtā, to
 time I might have *possessed* shāyad ab tak barā ('ālim
 much learning, ho-gayā hotā).
 There is no *possibility* of your mumkīn nahīñ ki tum āj
 getting there to-day, wahāñ pahuñcho.
 If the letter goes by to-day's agar tum āj-kī (ḡāk) par khaṭṭ
post, you must send it to the bhejte ho, to abhī (ḡāk-ghar)
post-office now, meñ bhejnā chāhiye.
 What will be the *postage*? (ḡāk-kā maḥṣūl) kyā hogā ?
 I have sent word to the *post-* main ne (ḡāk munshī) ko kahlā
master, bhejā hai.

- Why do you sit in that *posture*? *tum kyūn is (tarah) baithte ho?*
- What is there in this *pot*? *is (loṭe) men kyā hai?*
- Though in great *poverty* she is happy,
It is beyond my *power* to understand this,
What your purpose, I think, is *not practicable*,
wuh sakht muslisī men bhī khwush hai.
is-kā samajhnā mere (maḥdūr) se bāhar hai.
jo tum irāda karte ho mere nazdīk (nā-mumkin) ma'lūm hotā hai.
- Whence arose this *practice*? *yih (dastūr) kyūnkar jāri hu, ā?*
He is an *effective surgeon* and a *competent physician*,
We ought not to *praise* the undeserving,
Her health is very *precarious*,
wuh (jarrāh-i kāmīl) aur (ṭabīb-i ḥāzīk) hai.
buroṇ-kī (maḍḥ karnā) ham ko lāzim nahīn.
is-kī tan-durustī-kā (ṭhikanā nahīn) hai.
- In the book which you gave me are many excellent *precepts*,
jo kitāb āp ne mujh ko dī hai, us men bahut achchhī (naṣīḥateṅ) haiṅ.
- We cannot *predict* what will happen on the morrow,
Your *prediction* has been fulfilled,
I *prefer* your house to my own,
ham (pahle se nahīn kah sakte) kī kal kyā hogā.
tumhārī (peshīn-go, ī) pūrī hu, ī.
maiṅ apne ghar se tumhāre ghar ko (bīhtar jānta hūn).
- Which of these two is *preferable*? *in donoṅ men se kaun (pasand) hai?*
- We ought to get rid of *prejudice*,
He received a *premium* of 100 rupees,
They are *preparing* to go to England,
The doctor wrote this *prescription*,
He said so in my *presence*,
The Nawwāb of Lakhnau sent that elephant to the Governor-General as a *present*,
ham ko chāhiye kī (ta'aṣṣub) chhoṛ-deṅ.
us ne sau rupai-kā (in'ām) pāyā.
wuh Inglīstān jāne-kī (taiyārī kar-rahē haiṅ).
ḍāktar ne yih (nuskha) likhā hai.
us ne mere (sāmne) aisā kahā.
Lakhnau-ke Nawwāb ṣāhib ne wuh hāthī Gavarnār janrāl bahādūr ko ba ṭarīk-i (tuhfa) bhejā.
- By your kindness my life was *preserved*,
Are you fond of *preserves*? *āp kī 'ināyat se merī jān (bachī).*
tumheṅ (murabbā) bhātā hai?

- Who is the *president* of that society?
 I *presume*, sir, you have lately arrived in this country,
 This is merely a *pretence*,
 These are very *pretty* flowers,
 I could not *prevail* upon him to remain here longer,
 This disorder is at present very *prevalent*,
 I thought you might have *prevented* their going away,
 You went *previous* to my arrival,
 What is the *price* of this? Is that really the *market price* (or *price current*)?
 We ought to shun *pride*,
 Who is the *principal* in the business?
 The book will shortly be *printed*,
 How many *prisoners* are in jail?
 They held a *private* conversation,
 Is there a *probability* of my seeing him?
 That is not at all *probable*,
 Where can I *procure* a budget-row?
 Those articles are the *produce* of this country,
 This piece of land *produces* nothing but weeds,
 They use only *profane* language,
 I *promised* to call upon him to-day,
 By this our happiness will be *promoted*,
- us jamā'at-kā (mīr-i majlis) kaun hai?
 ṣāhib, main (samajhtā) hūn ki āp yahān thore 'arṣe se āe haiñ.
 yih faḳaṭ (bahāna) hai.
 yih bahut (khūbshurat) phūl haiñ.
 main un ko yahān ziyāda 'arṣe tak thahrā na sakā.
 yih bīmārī bilfīl bahut (phailī) hai.
 mujhe khayāl thā, ki tum unheñ jāne se (rok sakte ho).
 mere āne se (peshtar) āp chale gaye.
 is-kī (ḳīmat) kyā hai? thīk thīk wuhī (bāzār-kā nirkh) hai?
 ham ko chāhiye (gharūr) se parhez karen.
 is kām-kā (aṣl mālīk) kaun hai?
 yih kitāb jald (chhāpī) jāegī.
 jel-khāne meñ kitne (ḳaidī) haiñ?
 unhoñ ne kuchh (poshida) bāt-chīt kī.
 kyā is bāt kā (ḳarīna hai) ki main use dekh sakūngā?
 us kā kuchh bhī (ḳarīna) nahīñ.
 mujhe ek bajrā kahāñ (milegā)?
 wuh sab chīzeñ isī mulk-kī (paidawār) haiñ.
 is ḳaṭ'a-i zamīn meñ kharāb ghās-ke siwāe aur kuchh nahīñ (ugtā).
 wuh faḳaṭ (burī) bāteñ kahte haiñ.
 main ne un se (wa'da kiyā) ki āj tumhāre pās ā,ūngā.
 is se hamārī khushī (ziyāda) hogī.

- Man is *prone* to err, *ādmī gunāh-ki taraf (mā,il) hai.*
- Let me hear you *pronounce* this word, *is lafz-kā (talaffuz) mujhe sunā,ō.*
- Is my *pronunciation* correct? *merā (talaffuz) durust hai?*
- What *proof* can you give of this? *tum is-kā kyā (ṣubūt) de-sakte ho?*
- If you take away this *prop* the roof may fall, *agar tum yih (thūnī) nikāl-logē to chhat gir-paregī.*
- This doctrine is *propagated* everywhere, *is mas,ale par har jagah ('amal) kiyā jātā hai.*
- Do you conceive this to be *proper*? *tum samajhte ho ki yih ṭhīk hai?*
- He is a person of *property*, *wuh barā (daulatmand) ādmī hai.*
- You will have your *proportion* of profits, *nafa' men tum apnā pūrā (ḥiṣṣa) pā,oge.*
- I *propose* that we share the loss between us, *merī (tajwīz yih hai) ki jo kuchh nuḳṣān hū,ā hai, ham donoḥ us men sharīk hoṅ.*
- Are you the *proprietor* of this house? *tum is ghar-ke (mālīk) ho?*
- Will you *prosecute* him for his offence? *is-kī takṣīr-ke sabab kyā tum uspar (nālīsh karoge)?*
- He is now in great *prosperity*, *in dīnoḥ us-kā (naṣīb) chamkā hū,ā hai.*
- His affairs are now very *prosperous*, *is waqt us-ke kām men khūb (taraqqī) ho-rahī hai.*
- In whatever he undertakes he *prosper*s, *jis kām men wuh hāth dāltā hai, us men (kāmyāb hotā hai).*
- It is a prince's glory to *protect* his people, *bādshāh-kī buzurgī is men hai ki wuh apnī ra'iyat-kī ḥifāzat kare.*
- They fled to the king for *protection*, *wuh (panāh)-ke liye bādshāh-ke pās bhāg-kar gae.*
- They who are *proud* have little sense, *jo (mūghrūr) hote haiṅ kam 'akl rakhte haiṅ.*
- I can *prove* this to be true, *maiṅ (ṣābit) kar saktā hūṅ, ki yih sach hai.*
- This is a common *proverb*, *yih mashhūr (maṣāl) hai.*
- Being in service all the time, have you not *provided* for your family? *itne dīnoḥ tak barābar naukar rahe aur phir bhī bāl bachchoṅ-ke liye kuchh (jam') na kiyā?*

Providence directs all things,	(Parwardigār)-ke hāth meñ dunyā kā kārkhāna hai.
This disease affects the whole province,	yih bīmārī tamām (ṣūbe meñ) phailī huī hai.
Make provision for your journey,	(tosha) safar-kā taiyār karo.
He does everything he can to provoke me,	usse jahān tak ho-saktā hai merā (ghuṣṣa bhaykātā) rahtā hai.
She is a wise and prudent woman,	wuh barī 'aqlmand aur (hushyār) 'aurat hai.
A puff of wind will upset this boat,	hawā-ke ek (tamānche) se yih kashtī ulaṭ-jā, egī.
We must pull the boat along with a rope,	hamēñ nā'o gun se (khīnchnā) parēgā.
Let me feel your pulse,	maiñ tumhārī (nabz) dekhūñ.
You may expect to be punished for this,	tum samajh rakho ki tumheñ is-ke liye (sazā milegī).
I am reading a dialogue be- tween a pupil and his pre- ceptor,	maiñ (ustād) aur (shāgird)-ke sawāl o jawāb parh-rahā hūñ.
If I had had sufficient money I should have purchased the house,	agar mere pās kāfī rūpiyā hotā to wuh ghar (kharīdṭā).
There were few purchasers,	(kharīdār) bahut thore the.
God only is pure, that is, free from sin,	faqat khudā (pāk) hai, ya'ne be-'aib.
Can you inform me how the heart may be purified?	tum mujhe batā-sakte ho ki dil kyūnkar (ṣāf ho-saktā hai)?
I purpose to consider this subject,	maiñ (irāda rakhtā hūñ) ki is muḥaddame-kī tajwīz karūñ.
For what purpose do you make this?	kis (gharaṣ) se yih banāte ho?
He found a purse with five ashrafis in it,	us ne pāñch ashrafiyōñ kī (thailī) pā, i.
Our soldiers pursued the enemy sixty miles,	hamāre sipāhiyōñ ne dushman kā tis kos tak (pīchhā kiyā).
Your pursuit of pleasure is fruitless,	tumhārī ('aish-jū, i) be-fā, ida hai.
He put all his savings into the bank,	unhoñ ne apnī sārī bachat bank meñ (jam' kī).

Q.

- He has many good *qualifications*,
 Are you *qualified* to do this work?
 Of what *quality* is this cloth?
 What *quantity* do you wish for?
 Why do you *quarrel* one with another?
 They appear to be fond of *quarrels*,
 Is the work printed in folio, *quarto*, octavo, or duodecimo?
 The king and *queen* were both present,
 Take some water to *quench* your thirst,
 That vessel came *quick*,
 We must *quicken* our pace if we wish to arrive there this evening,
 Give me a *quill* and a *quire* of paper,
 When do you mean to *quit* this house?
 This is a *quotation* from some other book,
- wuh bahuterī achchhī (liyāka-ten) rakhtā hai.
 tum is kām karne-ke (lā, ik) ho?
 yih kis (kism)-kā kaprā hai?
 tum kis (kadar) chāhte ho?
 tum āpas meñ kyūn (larṭe) ho?
 m'alūm hotā hai ki (jhagrā) unheñ achchhā lagtā hai.
 yih kitāb pūrī takhtī par chhapī hai, yā (du-warṭā), yā chau-warṭā yā si-warṭā?
 bādshāh aur (malika) wahāñ donoñ maujūd the.
 apnī piyās (bujhāne ko) thorā pānī piyo.
 wuh jahāz (jald) āyā.
 agar ham āj shām ko wahāñ pahunchnā chāhte haiñ to hamēñ kadam (barhākar chalnā) chāhiye.
 ek (par kā kalam) aur ek (dasta) kāghaz 'ināyat kījiye.
 tum is ghar-ke (khālī karne) kā kab irāda karte ho?
 yih kisī aur kitāb se (muntakhab) hai.

R.

- Paper is made of *rags*,
 Some of the garden *rails* are broken,
 It *rains* very fast,
 Are you fond of *raisins*?
 What is his *rank* in the Army?
 The stream is very *rapid* in the rainy season,
 This is a very *rare* plant,
- (chithron) se kā ghaz bantā ha.
 bāgh-kī (bāreñ) kuchh tūt-ga, haiñ.
 meñ khūb (barastā) hai.
 (kishmish) tumheñ bhātī hai?
 fauj meñ un-kā kyā ('uhda) hai?
 barsāt-ke mausim meñ is daryā-kī dhār bahut (tez) hotī hai.
 yih bahut hī (nā-yāb) paudā hai.

- He is a great *rascal*,
 He is very *rash* in his conduct,
 At what *rate* do you buy this
 cloth?
 It is not good to eat rice *raw*,
 I cannot *reach* so high,
 He *reads* eight or ten hours
 every day,
 Sir, the carriage is *ready*,
 This is all *real*, not show
 merely,
 Man has *reason*, the beasts
 have it not,
 What is the *reason* you cannot
 be silent?
 What you say is *reasonable*,
 That house has been *rebuilt*,
 I *received* your letter dated
 1st March,
 Give me a *receipt* for the
 money,
 Is this intelligence *recent*?
 Tell me the *recipe* for this
 medicine,
 Have you *reckoned* what these
 things will come to?
 I now *recollect* what you told
 me,
 I have no *recollection* of his
 telling me it,
 Sir, be pleased to give me a
 letter of *recommendation* to
 that gentleman,
 I desire no *recompense* for
 serving you,
 They two are now *reconciled*,
 Have you any expectation of
recovering your property?
- wuh barā (harām-zāda) hai.
 wuh barā (jald-bāz) hai.
 is kapre ko kis (bhāṇ) par
 kharīdte ho?
 kachchā chāwal (khānā) khūb
 nahīn.
 main itnā ūñchā nahīn (pa-
 huñch) saktā.
 wuh har roz āth das ghante
 (parhātā) hai.
 ṣāhib, gārī (taiyār) hai.
 yih sab (ḥaḳīqī) hai, na
 tamāshā.
 ādmī ('aql) rakhtā hai, jānwar
 nahīn.
 kyā (sabab) hai ki tum chup
 nahīn rah-sakte?
 jo tum kahte ho wuh (m'aḳūl)
 hai.
 wuh ghar (phirkar taiyār kiyā)
 gayā hai.
 tumhārā khatt mu'arraḳha
 yakum Mārch-kā (mujhe
 pahuñchā).
 un rūpaṇ kī (rasīd) mujhe
 do.
 yih khabar (tāza) hai?
 is dawā-kā (nuskha) mujhe
 batāo.
 tum ne (ḥisāb-kiyā) ki in chīzōn
 kī kīmat kyā hogī?
 ab mujhe (yād-āyā) ki tum ne
 mujh se kyā kahā thā.
 mujhe (yād) nahīn ki is ne
 mujh se yih kahā thā.
 gharīb-parwar, ek (sifārish-
 nāma) fulāne ṣāhib-ke nām
 mujhe ināyat kījiye.
 main āp kī khidmat-guzārī kā
 kuchh (ajar) nahīn chāhtā.
 un donoṅ ke āpas mein ab (mel
 ho-gayā).
 apnā (māl) pāne-kī tum kuchh
 ummed rakhte ho?

- If there be any mistakes, *rectify* them,
 I have very much *reduced* my expenses,
 To what do these words *refer*?
 Can you give me a *reference* to any one?
 The more I *reflect* upon this circumstance, the more I regret it,
 I feel much *refreshed* by the air,
 He will be obliged to *refund* this sum,
 He has *refused* what advice I offered,
 I bear him very great *regard*,
 You ought to have *regarded* my advice,
 His *regiment* is gone to Cawnpore,
 I *regret* I did not follow your advice,
 The business proceeds with *regularity*,
 These matters need to be *regulated*,
 I shall *rejoice* to see him,
 There is no ready money *remaining*,
 I wish to *renew* the lease of this house,
 The monthly *rent* of this house is fifty rupees,
 Your house needs *repairs*,
 Can you lend me two hundred rupees? I will *repay* you in ten days,
 I now *repeat* what I told you before,
 Hereafter our *repentance* will be useless,
- agar is mein kuchh *ghaltiyān*,
 hoñ to (*durust*) *kar-dījiye*.
 main ne apnā *kharch* bahut kuchh (*ghatā-diyā hai*).
 yih bāteñ kis-ke (*kaḥkḥ mein haiñ*)?
 aisā ādmī batā sakte ho jo tum se (*wāḳif*) ho?
 is mādde mein jitnā (*ghaur kartā hūñ*) utnā hī mujhe ranj hotā hai.
 mujh ko is hawā se barī (*tāzagī ḥāsil hai*).
 itne rūpai us ko (*pher-dene hoñge*).
 jo naṣīhat main ne kī, wuh us ne (*na māñī*). [*hūñ*.
 main uskī barī (*ʿaẓīm*) kartā tumheñ merī naṣīhat (*mānnā*) zarūr thī.
 uskī (*paltān*) Kānpūr gaī hai.
 main (*pachhtātā hūñ*) ki main ne āp-kī naṣīhat na māñī.
 yih kām barī (*durustī*) se chaltā hai.
 in muʿāmalon-ke liye (*intizām*) darkār hai.
 us-ke dekhne se main (*khvush hūngā*).
 kuchh naḳd (*bāḳī*) nahīñ.
 main is ghar-kā kirāya-nāma phir likhānā chāhtā hūñ.
 is ghar-kā māhwārī (*kirāya*) pachās rūpiya hai.
 tumhārā ghar (*marammat*)-talab hai.
 tum do sau rūpai mujhe karz de sakte ho? main das roz baʿd (*adā kardūngā*).
 jo main ne tum se pahle kahā thā, wuhī (*phir kahtā hūñ*).
 pīchhe hamāre (*tauba*) karne se kuchh fāida na hogā.

Had I acted as they advised me, I should have *repented* of it very much,
 This is a *repetition* of what was said before,
 What *reply* do you make to my question?
 I have made a *report* to Mr. —,
 It is so *reported*,
 I will *represent* the subject to him,
 His conduct was *reproached* by many,
 Their conduct deserves *reproof*,
 He *reproved* them very sharply,
 What *request* did they make?
 I *request* of you only this one favour,
 These two very much *resemble* each other,
 You will *reserve* for me three copies of your book,
 Where do you *reside*?
 Is that the place of your *residence*?
 He has *resigned* his former office,
 You *cannot resist* his claim,
 The enemy fled without *assistance*,
 They are *resolute* in their purpose,
 To do this requires *resolution*,
 I am *resolved* to do so no more,
 I pay great *respect* to what he says,
 He is everywhere *respected*,
 I had no *rest* last night,

agar main un-kī ṣalāḥ par chaltā to main bahut (pachh-tātā).
 jo pahle kahā gayā thā usī-kā (duhrānā) hai.
 mere sawāl-kā kyā (javāb) dete ho?
 fulāne ṣāhib ko main ne (khabar) dī hai.
 afwāḥ to yūn hai.
 main yih mu'āmalā un se ('arṣ) karūngā.
 uskī chāl par bahutōn ne (malāmat kī).
 un-ke af'āl (sarzanish)-ke lā,ik haiñ.
 us ne un ko khūb (dhamkāyā).
 unhoñ ne kyā (darkhwaṣt) kī?
 main tum se faḳaṭ yih 'ināyat (chāhtā hūñ).
 yih donoñ āpas meñ bahut (milte julte) haiñ.
 tum tīn jildēñ apnī kitāb-kī, mere liye (rakhnā).
 tum kahāñ (rahte ho)?
 kyā yih tumhāre (rahne)-kī jagah hai?
 wuh apne pahle 'uhde se (musta'fī) hū,ā.
 tum us-kā dā'wā (daf' nahīn kar-sakte).
 dushman bighair (muḳābale)-ke bhāg-gayā.
 wuh apne irāde par (kā'im) haiñ.
 is-ke karne ko (pakkā irāda) darkār hai.
 main ne (kaṣṭ kiyā hai) kī phir aisā na karūngā.
 main uskī bāt-kā baṛā (adab) kartā hūñ.
 us-kī har jagah (ta'ẓīm) hotī hai.
 kal-kī rāt main ne kuchh (ārām) na pāyā.

I have <i>restored</i> more than I took away,	ītnā main ne liyā thā, us se ziyāda (adā kiyā hai).
What was the <i>result</i> of your deliberation?	tumhāre soch bichār-kā (natīja) kyā niklā?
From this measure many benefits will <i>result</i> ,	is bāt se bahut fāide (nikleṅge).
Can you <i>retain</i> this in your memory?	tum is ko yād-(rakh) sakte ho?
At ten o'clock the company began to <i>retire</i> ,	das baje mahfil (bar̥khāst hone) lagī.
When do you propose to <i>return</i> ?	tum kab (wāpas āne)-kā irāda karte ho?
I have <i>revised</i> what I had written,	main ne jo likhā thā uspar (naẓar-i ṣānī) kī hai.
Trade is now beginning to <i>revive</i> ,	saudāgarī ab phir (chamakne) lagī.
The General <i>rewarded</i> the soldiers,	jarnail ṣāhib ne sipāhiyon ko (in'ām diyā).
Tie this with a <i>riband</i> ,	is ko (fite) se bāndho.
That merchant is very <i>rich</i> ,	wuh saudāgar barā (daulat-mand) hai.
What are <i>riches</i> to him who has no heart to make a right use of them?	us-ke liye (daulat) kyā jo usko thīk baratne ko dil nahīn rakhtā?
Can you tell the meaning of this <i>riddle</i> ?	kyā āp yih (pahelī) būjh sakte haiṅ?
He <i>rides</i> on horseback every morning,	wuh har roz ṣubḥ ko ghore par (sawār hotā hai).
They <i>ridicule</i> serious counsel,	wuh nek ṣalāḥ par (haṅste haiṅ).
She has lost her diamond <i>ring</i> ,	us ne apnī hīre-kī (aṅgūthī) kho-dālī.
The bell <i>rings</i> daily at twelve o'clock,	ghantā har roz do pahar ko (bajtā) hai.
This fruit is beginning to <i>ripen</i> ,	yih mewa (pakne) par āyā hai.
If you wish to be a good scholar, <i>rise</i> early every day,	agar tum fāzil honā-chāhte ho, to har roz barī fajr (uṭhā-karo).
The price of indigo has <i>risen</i> lately,	thore din se nīl-kī kīmat (barh-ga, ī hai).
The sea <i>roars</i> loudly,	samundar barā (shor) kartā hai.
He has been <i>robbed</i> of all his plate,	us-kī sab rikābiyān (chorī) ga, īṅ.

The ship ran upon a *rock*, and was lost,
 The *roof* of the house fell in,
 How many *rooms* are there in the house?
 Those trees were dug up by the *roots*,
 Make the boat fast with a *rope*,
 Rub your hands with this leaf,
 The vessel ran upon a sand-bank and lost her *rudder*,
 By these deeds he will in the end be *ruined*,
 What *rule* do you observe in study?
 God is the *ruler* of the universe,
 Run after him and call him back,
 This knife is covered with *rust*,

wuh jahāz kisī (chaṭān) par charhkar tabāh hū.ā.
 ghar-kī (chhat) gir-parī.
 us ghar men kitne (kamre) haiñ?
 wuh darakhṭ (jaṛ) se khod-dāle ga, e the.
 kishtī ko (rassī) se bāndh-do.
 is patte ko apne hāthon men (malo).
 jahāz retī-ke ṭīle par charh-gayā aur us-kī (patwār) ṭūt-ga, ī.
 in kāmōn se ākhīr ko wuh (kharāb hogā).
 muṭālā'e men tum kyā (dastūr)-rakhte ho?
 khudā jahān-kā (ḥākīm) hai.
 us-ke pīchhe (dauro) aur use phir bulā-lo.
 yih chhurī (zang)-khurda hoga, ī hai.

S.

This is indeed a *sad* misfortune,
 He is used to ride without a *saddle*,
 I heard of his *safe* arrival in London,
 We may live here in *safety*,
 This boat has neither mast nor *sail*,
 Sailors visit different parts of the globe,
 His *salary* is 500 rupees a month,
 There will be a *sale* of salt tomorrow,
 These articles are not *saleable*,
 Whether you go there or not it is all the *same*,

*yih ḥakīkat men ek (barī) muṣībāt hai.
 us ko bighair (zīn) sawār hone kī 'ādāt hai.
 main ne sunā ki wuh (ṣahīḥ salāmat) Landan pahunchā.
 ham yahān (salāmatī) se raheñ.
 is kishtī men (pāl) aur mastūl nahīñ.
 (mullāḥ) dunyā-ke mukhtalif mulkoñ-kī sair karte haiñ.
 us-kī (tankhwaḥ) pān sau rūpiya māsāna hai.
 kal (namak) (nīlām) hogā.
 yih asbāb kābil (farokht)-ke nahīñ.
 tumhārā wahān jānā na jānā donoñ (yaksān) hai.

Show me a <i>sample</i> of the rice,	<i>mujhe chāwal-kī (bāngī) dikhāo.</i>
This rice is full of <i>sand</i> ,	<i>is chāwal mein (bālū) bharā hai.</i>
Your book has afforded me much <i>satisfaction</i> ,	<i>tumhārī kitāb parhne se mujh ko bahut (khushī) hū.</i>
They are never <i>satisfied</i> ,	<i>wuh kabhī (ser) nahīn hote.</i>
<i>Save</i> this for to-morrow,	<i>is ko kal-ke wāste (bachā-rakho).</i>
I have <i>saved</i> my friend from a very great danger,	<i>main ne apne dost ko bahut bare khatre se (bachāyā) hai.</i>
Tell the carpenter to <i>saw</i> this board in two,	<i>barhā, se kaho, ki (āre) se is takhte ko do kar-ḍale.</i>
This is an old <i>saying</i> ,	<i>yih purānī (kahāwat) hai.</i>
These articles are now <i>scarce</i> ,	<i>yih chīzeṅ bilfīl (kamiyāb) haiṅ.</i>
<i>Scatter</i> this seed on the ground,	<i>yih tukhṁ zamīn mein (bo-do).</i>
I have bought a <i>score</i> of sheep,	<i>main ne ek (koṛī) bherēn mol-līn.</i>
He treated my advice with <i>scorn</i> ,	<i>us ne merī naṣīhat ko (halkā) jānā.</i>
<i>Scrape</i> the ink off your pen,	<i>qalam se siyāhī (poñchho).</i>
I have <i>scratched</i> my finger with a nail,	<i>merī ungli ek kīl se (chhīl-ga, ī).</i>
Why do you <i>scrawl</i> on my paper?	<i>mere kāghaz par kyūn (lakīreṅ) khīnchte ho?</i>
These children <i>scream</i> all day,	<i>yih larke tamām din (chillāyā) karte haiṅ.</i>
This lock is fastened on with <i>screws</i> ,	<i>yih kuṣṭ (pech) se lagāyā gayā hai.</i>
This is the village <i>scribe</i> ,	<i>yih gā, oñ-kā (munshī) hai.</i>
The ship will go to <i>sea</i> to-morrow,	<i>kal jahāz (samundar) mein jā, egā.</i>
What did you give for that <i>seal</i> ?	<i>tum ne us (muhr)-kā kyā diyā?</i>
Have you <i>sealed</i> your letter?	<i>tum ne apne khat par (muhr kī hai)?</i>
There are no <i>seams</i> in this cloth,	<i>is kapre mein (sīwan) nahīn hai.</i>
I had a long <i>search</i> to no purpose,	<i>main ne der tak be-fā, ida (talāsh) kī.</i>
I have been <i>searching</i> for this all day,	<i>main din bhar uskī talāsh mein rahā.</i>
We walked by the <i>sea-shore</i> ,	<i>ham ne (daryā kināre) sair kī.</i>
This is a pleasant <i>season</i> of the year,	<i>baras bhar mein yih (mausim) bahut achchhā hai.</i>
They keep all things <i>secret</i> ,	<i>wuh sab batēn (poshida) rakhte haiṅ.</i>

You will find this in the fourth
chapter, fifth *section*,
You may remain here *secure*,
I *see*, the trouble I take to
teach you is useless,

Sow this *seed* in the garden,
If we *seek* for knowledge, we
shall find it,
The police-officer *seized* him,
Select what things you choose,
I intend to *sell* my old books
and buy new ones,

I *send* my servant to Calcutta
once a week,

The king said, *Send* for the
executioner,

She possesses much *sense* and
judgment,

It behoves us to keep our
senses under control,

He is a *sensible* man,

I have *sent* for a carriage for
you,

This *sentence* has no beginning
or end,

My *sentiments* agree with
yours,

They live in *separate* houses,

How long is it since their
separation?

The sky is *serene* and clear,
Are you *serious* in what you
say?

Send a *servant*,

Ivory *serves* for various pur-
poses,

I have been in his *service* ten
years,

I *set* off to-day for Murshid-
ābād,

us ko chauthe bāb-kī pāñchwīn
(*faṣl*) *meñ pā.oge.*

tum yahāñ (khair se) raho.
main̄ (dekhtā) hūñ, kī merī
mīhnat tumhārī ta'līm meñ
be-sūd hai.

is (bīj) ko bāgh meñ bo.
agar ham 'ilm (dhūndhen), to
albatta pā.enge.

kotwāl ne use (pakar-liyā).
tum jo jo chīz chāhte ho (chun-lo).
merā manskā hai kī apnī
purānī kitāben (bech)-dālūñ
aur na, ī kharīdūñ.

main̄ apne naukār ko hafte
meñ ek bār Kalkatte (bhejtā)
hūñ.

bādshāh ne kahā kī (jallād ko)
(*bulā, o*).

wuh barī ('akl) aur rā'e rakhtī
hai.

ham ko chāhiye kī apne (hawāss)
kābū meñ rakhen.

wuh ('aklmand) ādmī hai.
main̄ ne āp-ke wāste ek gārī
mañgā-bhejī hai.

is (jumle)-kā na awwal hai
na ākhīr.

is meñ merī (rā'e) āp se muwāfiq
hai.

wuh (jude jude) gharoñ meñ
rahte haiñ.

kitne roz se un meñ (judā, ī)
hai ? [hai.

āsmān khūb (ṣāf) aur nūrānī
jo tum kahate ho (sach) hai ?

ek (naukar) ko bhejo.
hāthī-dāñt tarāḥ tarāḥ-ke kāmōñ meñ (ātā hai).

main̄ un-kī (khidmat) meñ
das baras se hūñ.

main̄ āj Murshidābād (jātū
hūñ).

- I have *set* the trap in the place you told me,
 I will now *settle* my account,
 He was punished *severely*,
Sew these two together,
 Sit in the *shade* of this tree,
 My house is *shaded* with trees,
Shake the boughs of the tree,
Shake off the dust on your clothes,
 What, have you no *shame*?
 Do you know what *shape* the earth is?
 He has received his own *share* out of the property,
 Is your knife *sharp*?
 I am just going to *shave*,
 The sun *shed* his beams over the earth,
 Give me a *sheet* of paper,
 I have found a beautiful *shell*,
 It rains fast, let us *shelter* ourselves,
 The sun *shines* with great power to-day,
 Do you know how to *shoot* with arrows?
 Whereabouts is his *shop*?
 Can you *shorten* this?
 He *shot* at the tiger twice, but missed him,
 He has an epaulet on his *shoulder*,
 Please *show* me the book you spoke of,
Shun the company of the wicked,
Shut the room door, there is such a noise,
 He has been *sick* (or ill) a long time,
- jis jagah tum ne mujhe kaha, main ne jāl (bichhāyā).*
main ab apnā hisāb (be-bāḥ karūngā).
us ne (barī) sazā pā.ī.
in donoñ ko milāke (siyo).
is darakht-ke (sāye) mein baiṭho.
merā ghar darakhton se (sāya-dār) hai.
darakht-kī ṭahniyāñ (hilāo).
apne kapron par kī gard (jhār-dālo).
kvā tumhen (sharm) nahīñ?
tum jānte ho kī zamīn-kī (shakl) kaisī hai?
us māl se usne apnā (hiṣṣa) liyā.
tumhārī chhurī (tez) hai?
main (khaṭ banāne) jātā hūñ.
sūraj-kī dhūp sārī zamīn par (phailī).
ek (takhta) kāghaz mujhe do.
main ne ek khūbśūrat (sīpī) pā.ī.
panī zor se barastā hai, āo ham (panāh leñ).
āj sūraj-kī (dhūp) bahut sakht hai.
tum tīr (chalānā) jānte ho?
us-kī (dukāñ) kahāñ hai?
tum ise (chhoṭā kar-) sakte ho?
unhoñ ne sher par do bār (golī lagā.ī) lekin khaṭā kī.
uske (kāndhe) par ek nishān hai.
jis kitāb-kā āp ne zikr kiyā, wuh mujhe dikhā.īye.
bad ādmīyon-kī ṣuḥbat se (parhez karo).
kamre-kā darwāza (band-karo), barā shor hotā hai.
wuh bahut dīnoñ se (bīmār) hai,

Why do you *sigh*?

tum kyūn (ṭhandī sāns) bharte ho ?

This is a *sign* of rainy weather,
Please to *sign* this paper,

yih bārish-kī (nishānī) hai.
mihrbānī se is kāghaz par
(dast-khat) kījiye.

It *signifies* little what they say,

jo wuh kahte haiñ usmeñ kuchh
(muṣāyaka) nahīn.

For the foolish *silence* is best,

be-wuḳūfon ko (khāmoshī) bih-
tar hai.

They all remained *silent*,

wuh sab (chup) rahe.

This is a *silk* manufactory,

yih (resham)-kā kār-khāna hai.

What can be greater *silliness*
than to think thus?

aisā khayāl karne se barh-kar
aur kaun sī (himākat) ho
saktī kai ?

My case is *similar* to yours,

merā hāl tumhārā (sā) hai.

His love towards us is *sincere*,

us-kī mahabbat hamāre sāth
(dilī) hai.

He is a man of *sincerity*,

wuh barā (rāst-bāz) hai.

She *sings* very sweetly,

wuh achchhā (gātī) hai.

Their religious opinions are
singular,

unke mazhabī khayālāt (ano-
khe) haiñ.

The boat is *sinking*,

nāo (dūbī-jātī) hai.

No man is so just that he *sins*
not,

koī ādmī aisā ṭhīk nahīn kī
(gunāh na kare).

Sit down, and see if you can
understand this or not,

(baiṭh-jāo) aur dekho kī tum
ise samajh sakte ho yā nahīn.

What *size* is the book you
speak of?

jīs kitāb-kā tum zikr karte ho
wuh kitnī (barī) hai ?

Here is a *sketch* of the village,

yih us gāon-kā (naṣha) hai.

He is a *skilful* physician,

wuh barā (kābil) ḥakīm hai.

He has much *skill*,

wuh barā (hunar) rakhtā hai.

The *sky* is overcast,

(āsmān) par badlī chhāī hai.

I had no *sleep* all last night,

kal maiñ tamām rāt nahīn
(soyā).

He *sleeps* every morning till
eight o'clock,

wuh har subh āṭh baje tak
(sotā) hai.

The cut in my hand *smarts*
very much,

mere hāth-kā zakham bahut
(dard kartā hai).

Let me *smell* that flower,

wuh phūl mujhe (sūnghne-do).

These flowers are without
smell,

in phūlon meñ (khwush-bū)
nahīn.

Why do you *smile*?

tum kyūn (muskurāte) ho ?

The house is full of *smoke*,

ghar (dhūen) se bharā hai.

This is *smooth* paper,

yih (chiknā) kāghaz hai.

These dogs <i>snarl</i> at one another,	yih kutte ek dūsre par (<i>ghurrāte</i>) haiñ.
He <i>snatched</i> it out of my hand,	us ne ise mere hāth se (<i>chhīn-liyā</i>).
You <i>sneeze</i> , because you have got a cold,	tum ko zukām hū, ā hai, is liye (<i>chhīnkte</i>) ho.
<i>Snow</i> is white,	(<i>barf</i>) sufaid hotī hai.
Have you bought any <i>soap</i> ?	tum ne kuchh (<i>ṣābūn</i>) mol-liyā hai?
This pen is very <i>soft</i> ,	yih kalam bahut (<i>narm</i>) hai.
This <i>soil</i> is fertile,	yih (<i>zamīn</i>) ser-ḥāṣil hai.
May I <i>solicit</i> , sir, this one favour,	ṣāhib, agar ijāzat den, to main ek ('arṣ karūn) ?
I wished to tell you <i>something</i> , but have forgotten what,	main (<i>kuchh bāt</i>) tum se kahnā chāhtā thā, lekīn bhūl-gayā.
This occasions me much <i>sorrow</i> ,	yih mujh ko bahut (<i>dukh</i>) deta hai.
He appears very <i>sorrowful</i> ,	wuh bahut (<i>dil-gīr</i>) ma'lūm hotā hai.
I am <i>sorry</i> for my offence,	main apnī takṣīr par (<i>ranjīda</i>) hūñ.
<i>Sort</i> these papers,	in kāghazōn ko (<i>ḳism-wār chhāñṭō</i>).
Is this the <i>sort</i> you wanted?	yih wuhī (<i>ḳism</i>) hai jo tum chāhte the?
The <i>soul</i> must be happy or miserable,	(<i>rūh</i>) zarūr yā to sukh mein rahegī, yā dukh mein.
I hear the <i>sound</i> of music,	main rāg-kī (<i>āwāz</i>) suntā hūñ.
That fruit is <i>sour</i> , don't eat it,	wuh mewa (<i>khaṭṭā</i>) hai, use mat khāo.
<i>Sow</i> these flower-seeds in the garden,	is phūl-ke in bījōn ko bāgh mein (<i>bo</i>).
Leave more <i>space</i> between the lines,	saṭarōn ke bīch ziyāda jagah (<i>chhorā-karo</i>).
In the <i>space</i> of three months,	tīn mahīne-ke (<i>arṣe</i>) mein.
He besought them to <i>spare</i> his life,	us ne un se apnī jān (<i>bakhshī</i>) chāhī.
A <i>spark</i> of fire may set in flames a whole village,	ho-saktā hai kī ek (<i>chingārī</i>) sāre gāon ko phūñk-de.
He <i>speaks</i> the Bengālī language well,	wuh Banglā (<i>khūb boltā</i>) hai.
Show me a <i>specimen</i> of your writing,	apne <i>khaṭṭ-kā</i> ek (<i>namūna</i>) dikhāo.
They wear <i>spectacles</i> ,	wuh ('ainak) lagāte haiñ.

- He *spends* his money as fast as he procures it, *jaisā wuh jald hāsil kartā hai, waisā-hī apnī daulat ko jald (kharch kartā hai).*
- They trade in different kinds of *spices*, *wuh tarāḥ tarāḥ-kā (maṣālīḥ) bechte haiñ.*
- Take care you don't *spill* the ink, *khābardār raushnā, ī na (gī-rānā).*
- He has done this merely out of *spite*, *yih us ne faḳaṭ (dushmanī) se kiyā.*
- Having *split* the cocoa-nut, his friend and himself drank the milk, *nāriyal ko (torḱar) wuh aur uskā dost donoñ uskā pānī pī-ga.e. [kiyā.*
- You have *spoiled* my paper, *merā kāghaz tum ne (kharāb)*
- There is a *spot* of ink on your clothes, *tumhāre kapron par siyāhī-kā (dāgh) hai.*
- Spread* this mat upon the floor, *is saff ko zamīn par (bichhā-do).*
- Having *spread* a net at night, he caught many birds, *us ne rāt ko jāl (bichhā-kar) bahut chiriyāñ pakrīñ.*
- The weeds *spring* up very fast here, *kharāb ghās yahāñ bahut jald (barhtī) hai.*
- Sprinkle* a little water, *thorā pānī (chhiṛko).*
- That is a *stag* of twelve tine, *wuh bārah-singā hai.*
- He was sitting on the *stairs*, *wuh (sīrhī) par baithā thā.*
- When you read, *stand* in your proper place, *jab tum parho, tab apnī jagah (kharē-raho).*
- They all *stared* to see me, *wuh sab mujh ko (ṭikṭikī bāndhkar) dekhte the.*
- The people were nearly *starving*, *wuh admī (bhūkh)-ke mārē (mar)-rahe the.*
- He is a person of high *station*, *wuh bare (rutbe)-ka admī hai.*
- She intends to make a long *stay* there, *wuh bahut dinon wahāñ (rahne) kā irāda kartī haiñ.*
- He still continues *steady* to his purpose, *abtak wuh apne irāde par (jamā hū, ā) hai.*
- The jackal *steals* what he can lay hold of, *gīdar jo pātā hāi (churā-lejātā hai).*
- The bank of this river is very *steep*, *is daryā-kā kināra barā (ūñchā) hai.*
- Can you *steer* a vessel? *tum jahāz (chalā) sakte ho?*
- Stick* these papers together with paste, *in kāghazon ko le, ī se (chipkā-do).*
- He walks with a *stick*, *wuh (lāthī) pakarke phirtā hai.*
- He is gathering *wood* (literally *sticks*) in the forest, *wuh jāngal meñ (lakṛiyāñ) chuntā hai.*

This paper is too <i>stiff</i> ,	<i>yih kāghaz az hadd (sakh̄t) hai.</i>
Cannot you be <i>still</i> for one moment?	<i>tum ek laḥẓa (chup) nahīn rah sakte?</i>
This fly has no <i>sting</i> ,	<i>is makkhī-ke (ḍank) nahīn.</i>
I am now so weak I can scarcely <i>stir</i> ,	<i>maiñ ab aisā kamzor hūñ, ki (hīlnā) dushwār hai.</i>
He has great <i>store</i> of learning,	<i>us ke pās 'ilm-kā bayā (khaṣāna) hai.</i>
I did not hear that <i>story</i> ,	<i>wuh (kiṣṣa) maiñ ne na sunā.</i>
Is this ruler <i>straight</i> ?	<i>kyā yih (mistar) sīdhā hai?</i>
<i>Strain</i> this milk through a cloth,	<i>kapṛe men is dūdh ko (chhāno).</i>
I am a <i>stranger</i> here,	<i>maiñ yahan (ajnabī) hūñ.</i>
Where can we get <i>straw</i> ?	<i>(bichālī or piyāl) hamēñ kahāñ se mil saktā hai?</i>
I have but little <i>strength</i> ,	<i>mujhe bahut-hī kam (ṭāḳat) hai.</i>
<i>Stretch</i> out your hand,	<i>apnā hāth (sīdhā karo).</i>
I will go as soon as the clock <i>strikes</i> ,	<i>ghante-ke (bajte)-hī maiñ jā-jūngā.</i>
Have you any <i>string</i> ?	<i>tumhāre pās (rassī) hai?</i>
They <i>stripped</i> him and took away his clothes,	<i>unhoñ ne (nañgā karkē) uske kapṛe le-liye.</i>
They are <i>strong</i> and healthy,	<i>wuh (ḳawī) aur tan-durust haiñ.</i>
He <i>struck</i> him with a stick on the head,	<i>us ne us-ke sir par lakṛī (mārī).</i>
Getting into the boat, he <i>stuck</i> in the mud,	<i>wuh kishtī men charḥte huḳe kīchar men (phañs-gayā).</i>
They <i>study</i> all the day long,	<i>wuh din bhar (paṛhte haiñ).</i>
I <i>stumbled</i> in running across the road,	<i>rāste-ke us pār jāne men, mere (ṭhokar) lagī.</i>
We ought to <i>subdue</i> our passions,	<i>hamēñ chāhiye ki apnī nafsāñī khwāhishoñ ko (ḳābū men rakḳheñ).</i>
What is your advice on this <i>subject</i> ?	<i>is (bāt) men tumhārī kyā ṣalāḥ hai?</i>
They <i>submitted</i> to the conquerors,	<i>wuh fātihoñ-ke (muṭī') ho-ga, e.</i>
Will you <i>subscribe</i> to this publication?	<i>tum is kitāb-ke chhapwāne men (chanda doge)?</i>
Some people write on leaves as a <i>substitute</i> for paper,	<i>ba'ze log kāghaz-ke ('iwaz) patte par likhte haiñ.</i>
With your assistance I have <i>succeeded</i> ,	<i>tumhārī madad se, maiñ (kāmyāb hū, ā).</i>

We have had little <i>success</i> in our work,	<i>is kām meñ ham ne thorā-hī (fā,ida) pāyā.</i>
Who is to be his <i>successor</i> ?	<i>us-kā (kā,im maḳām) kaun honewālā hai?</i>
The squirrels <i>suck</i> this fruit,	<i>gilahriyāñ is meñwe ko (khātī haiñ).</i>
He did not <i>suffer</i> me to sell the goods,	<i>us ne mujh ko asbāb bechne (na diyā).</i>
Will this kind <i>suit</i> you?	<i>yih kism tumheñ (pasand hai)?</i>
Your advice appears <i>suitable</i> ,	<i>tumhārī naṣīhat (munāsib) ma'lūm hotī hai.</i>
I have but two <i>suits</i> of clothes,	<i>mere pas faḳaṭ do (jore) kapre haiñ.</i>
It is now the <i>summer</i> season,	<i>ab (garmī-kā mausim) hai.</i>
He has received a <i>summons</i> to attend the court to-morrow,	<i>us-ke pās (saman) āyā hai ki wuh kal 'adālat meñ hāzīr ho.</i>
Who <i>superintends</i> this work?	<i>is kām-kā kaun (muhtamim hai)?</i>
It will then be in vain to <i>supplicate</i> ,	<i>us waḳt (ma'zarat) mufīd na hogī.</i>
Can you <i>supply</i> me with these articles?	<i>tum yih chīzeñ mere liye (lā) sakte ho? [nahīñ.</i>
He has no means of <i>support</i> ,	<i>uskī (guṣṣrān)-kā ko,ī taur</i>
How does he <i>support</i> his family?	<i>wuh kyūñkar apne bālbachchoñ kī (parwarish kartā hai)?</i>
I should <i>suppose</i> you are mistaken,	<i>maiñ (samajhtā) hūñ ki tum ne ghalatī kī hai.</i>
I am not <i>sure</i> that it is so,	<i>mujhe (yaḳīñ) nahīñ ki yih aīsā hai.</i>
I am his <i>surety</i> ,	<i>maiñ us-kā (zāmin) hūñ.</i>
We saw a dead body floating on the <i>surface</i> of the water,	<i>ham ne ek murde ko pāñī-kī (saṭh) par bahte dekhā.</i>
I felt great <i>surprise</i> on hearing this,	<i>is bāt-ke sunne se mujh ko baṛā (ta'ajjub) hū,ā.</i>
He would have been greatly <i>surprised</i> had you told him this,	<i>agar yih bāt tum us-se kahte, to wuh bahut (ta'ajjub) kartā.</i>
I am <i>surrounded</i> with difficulties,	<i>maiñ mushkiloñ meñ (ghirā) hūñ.</i>
I have no <i>suspicion</i> that he has done this,	<i>mujhe (gumān) nahīñ, ki us ne aīsā kiyā hai.</i>
Look—here is a <i>swarm</i> of bees,	<i>dekho ek māḳkhiyoñ kā (jhunḍ) yaḥāñ hai.</i>
<i>Sweep</i> away this litter,	<i>is kūre ko (jhār-dālo).</i>

This parrot swings upon a wire,
Where is my sword?
They teach without any system,

yih totā adde par baiṭhkar
(jhūltā hai).
merī (talwār) kahān hai ?
wuh be-(kā'idā) parhāte hain.

T.

Come in, and take off your cloak,	andar āp, apne labāde ko (utār-dālo).
Having taken the fort, they entered the city,	ki'l'e ko (lekar) wuh shahr men dākhl hū'e.
He takes medicine usually once a month,	wuh har mahīne ek bār dawā (khāyā) kartā hai.
They talk incessantly,	wuh lagātār (bakte hain).
The same teacher that taught you taught me,	jis (ustād) ne tum ko (parhāyā), usī ne mujhe bhī (parhāyā).
He teaches English and Bangālī,	wuh Angrezī aur Banglā (sikhātā) hai.
Mind you don't tear your new book,	khābardār apnī na, ī kitāb na phārnā.
Tell me where I may meet with him,	mujhe (batāo) us-se kahān mulāqāt hogī.
This will tend to increase our knowledge,	yih hamen apnā 'ilm barhāne kī faraf (mā'il karegā).
It is now term time, the court is open,	yih (darbār)-kā waqt hai, 'adālat khulī hai.
When do you expect this affair will terminate?	tumhāre khayāl men yih mukaddama kab (anjām) pā'egā?
Sir, I return you many thanks,	śāhib, main āp-kā bahut (shukr-) guzār hūn.
This house must be thatched anew,	is ghar ko na,e sir se (chhānā) chāhiye.
Do you wish for thick paper or thin?	tum (moṭā) kāghaz chāhte ho, yā (patlā)?
They exercise no thought on the subject,	is bāt men wuh kuchh apnī ('aql) ko dakhil nahin dete hain.
He threatens to punish them,	wuh unhen sazā dene-kī (dham-kī detā) hai.
The prince sat on a throne,	shāh-zāda (takht) par baithā,

Throw these bits of paper out of doors,	yih kaghaz-ke purze darwāze ke bāhar (phenk-do).
It thunders very much,	bādal bahut (garaj-rahā hai).
The tide has begun to flow,	abhī (jo,ār) shurū' hai.
Who brought these tidings?	yih (khabar) kaun lāyā?
Tie it quite fast,	use khūb mazbūt (bāndho).
There is a tiger in that forest ; also a tigress, together with two young ones,	us jaṅgal meñ ek (sher) hai, aur ek (shernī) bhī, aur unke sāth do bachche.
This ground has never been tilled,	is zamīn meñ kabhī (khetī) nahīn (hū,ī).
Where shall we procure timber?	hamēñ (shāh - tīr) kahāñ milēgī?
Youth is the time of learning,	javānī 'ilm sīkhne-kā (waqt) hai.
He is very timid,	wuh bahut (darta) hai.
I am quite tired,	maiñ bahut (thak-gayā hūñ).
This is a title only,	yih fakat (khitāb) hai.
They smoke tobacco,	wuh (tambākū) pite haiñ.
This is tolerable writing,	yih khat (parhā jātā) hai.
She has got the toothache,	us-ke (dāñt meñ dard) hai.
We travelled by the light of torches,	ham ne (mash'al)-kī raushanī meñ sair kī.
The boat was tossed with the waves,	maujōñ se kishtī (tah o bālā) hū,ī.
Touch this with your finger,	is ko apnī unglī se (chhū, o).
There are plenty of toys in the bāzār,	bāzār meñ bahut (khilone) haiñ.
What is your trade?	tumhārā (pesha) kyā hai?
They transact different affairs there,	wuh wahāñ tarah tarah-kā kārobār (karte haiñ).
That money has been trans- ferred to me,	wuh rūpiya us se lekar mere (supurd) kiya gayā.
We have transgressed God's commands,	ham ne khudā-kī (nā-farmānī kī).
Translate this into Persian,	iskā Fārsī meñ (tarjama karo).
Is this a good translation?	kyā yih (tarjama) khūb hai?
He has been transported for life,	wuh 'umr bhar-ke liye (kāle pānī bhejā gayā).
We travelled all the way on foot,	ham rāste bhar piyāda (chale).
He is travelling in Persia,	wuh Fārs meñ (safar kartā) hai.
Their conduct is very trea- cherous,	inke fi'lon meñ daghā-bāzī bharī) hai.

He *treads* so softly, I don't hear the sound of his step,
 I am going to the *treasury*, I *tremble* with fear,
 His *trial* will take place to-day, Why do you thus *trifle* away your time?
 This is but a *trivial* (or *trifling*) affair,
 He gives them much *trouble*, I can always *trust* to what he says,
 I am not anyways afraid to *trust* him,
 I am convinced what he says is the whole *truth*,
 It is of no use my *trying* to do this,
 They *tumbled* over one another, Her voice is a little *out of tune*,
 Turn over this leaf,
 Twist these cords together,

wuh aisā āhista (chaltā) hai,
 ki uske kadam kī-āhaṭ mujhe sunā, ī nahīn detī.
 main (khazāne) ko jātā hūn.
 main dar-ke māre (kānpṭā) hūn.
 us-kā (muḡaddama) āj pesh hogā
 tum is tarah kyūn apne aukāt
 (rā, gān karte ho) ?
 yih bahut (halkī) bāt hai.
 [hai.
 wuh unheñ bahut (dikḡ) kartā
 uske kahne par main hamesha
 (bharosā kar) saktā hūn.
 mujhe us par (itibār rakhne)
 meñ kisī tarah-kā dar nahīn.
 mujh ko yakīn hai jo wuh kahtā
 hai, sab (sach) hai.
 is kām-kā (āzmānā) mere liye
 be-fā, ida hai.
 wuh ek dūse par (gir-pare).
 uskī āwāz se kuchh kuchh (ranjī-
 dagī) gāhīr hotī hai.
 is warāḡ ko (ulṭo).
 in rassiyoñ ko milāke (ainṭho).

U.

This is an *ugly* shaped letter,
 I have left behind my *umbrella*,
 They were *unanimous* in their opinion,
 To act thus is *unbecoming*,
 It is *uncertain* whether I shall go or not,
 His opinion is *unchangeable*,
 Why do you needlessly *undergo* all this trouble,
 I do not *understand* your meaning,
 Will you *undertake* to manage this business?
 This letter came *unexpected*,
 He is wholly *unfit* for the task assigned him,

vih (bad-ṣūrat) harf hai.
 main (chhāta) chhoṛ-āyā hūn.
 wuh apnī rāy meñ (muttafik) the.
 [hai.
 aisā kām karnā (nā-munāsib)
 kuchh (thīk nahīn) kī ham
 jā, enge yā nahīn.
 us kī rāy (badal nahīn) saktī.
 tum be-kār in taklifoñ ko kyūn
 (uṭhāte) ho ?
 main tumhārī murād nahīn
 (samajhtā).
 tum is kām ko (uṭhā, oge) ?
 yih khaṭṭ (nāgahānī) pahunchā.
 wuh us kām-ke bilkull (lā, iḡ
 nahīn) hai jo uske supurd
 hū, ā hai.

The house is <i>unfurnished</i> .	<i>wuh ghar (ārāsta nahīn) hai.</i>
She is quite <i>unhappy</i> on this account,	<i>wuh is sabab se bahut (ranjīda) hai.</i>
Through God's mercy we escaped <i>unhurt</i> ,	<i>khudā-ke faṣl se ham (ẓarar se) bilkul bach-gaḥe.</i>
Our sentiments are <i>united</i> ,	<i>hamārī rāy (muttafiq) hai.</i>
Do you conceive this to be <i>unjust</i> ?	<i>tum isko (inṣāf nahīn) samajhte ho ?</i>
We should not be <i>unkind</i> to each other,	<i>ham ko āpas meñ (be-raḥm) honā na chāhiye.</i>
To do so is <i>unlawful</i> ,	<i>aisā karnā (khilāf i shar') hai.</i>
They are very <i>unlearned</i> ,	<i>wuh baḥe (jāhil) haiñ.</i>
<i>Unlock</i> the door,	<i>darwāze-kā kufī (kholo).</i>
Why are you so <i>unmerciful</i> ?	<i>tūm kyūñ aise (be-raḥm) ho ?</i>
Their demands are <i>unreasonable</i> ,	<i>unke da'we (be-jā) haiñ.</i>
The ways of God are <i>unsearchable</i> ,	<i>khudā-ke kūrkhāne (samajh se bāhar) haiñ. [bāhar) hai.</i>
Our joy is <i>unspeakable</i> ,	<i>hamārī khushī (bayān se uske dil ko (karār) nahīn.</i>
His mind is very <i>unsteady</i> ,	<i>maiñ wahāñ jāne ko kisī tarah (rāzī nahīn).</i>
I am altogether <i>unwilling</i> to go there,	<i>is bāt kā kabūl na karnā (nādānī) hotā.</i>
It were <i>unwise</i> not to agree to this,	<i>us ne āp sābit kiya ki wuh tumhārī himāyat ke (lā,īk nahīn).</i>
He has proved himself <i>unworthy</i> of your protection,	<i>is ghar meñ ko,ī (bālā-khāna) hai ?</i>
Are there any <i>upper</i> rooms in this house?	<i>wuh apne mu'āmalon meñ baḥe (khare) haiñ.</i>
They are <i>upright</i> in their dealings,	<i>kisī ne aisā karne ko use (āmāda) nahīn kiya.</i>
No one <i>urged</i> him to do so,	<i>yih kām (zarūrī) hai.</i>
This business is <i>urgent</i> ,	<i>yih kis (kām-kā) hai ?</i>
Of what <i>use</i> is this?	<i>maiñ ne aisi bāt kabhī nahīn (kahī).</i>
I never <i>uttered</i> such a word,	

V.

He exerts himself in <i>vain</i> ,	<i>wuh (be-fā,ida) koshish kartā hai.</i>
These things are <i>valuable</i> ,	<i>yih chīzeñ baḥī (kīmatī) haiñ.</i>
I <i>value</i> his friendship greatly,	<i>maiñ uskī dostī-kī bahut (kadr kartā hūñ).</i>

What is the *value* of these *in motiyon-kī (kīmat) kyā hai ?*
pearls?

He is full of *vanity*, *wuh (ghurūr) se bharā hai.*
There are *various* opinions *is bāt-kī bābat (mukhtalif)*
about it, *rā'ien haiin.*

This chair has not been *var-*
nished, *is kursī par (raughan) nahīn*
lagāyā gayā.

Confiding in his luck, he *ven-*
tured all his property on *apnī kismet-ke bharose, usne*
this risk, *apnā sārā māl is khatre*
men (dālā).

Verily I cannot believe you, *(sach-much) main tum par*
'itimād nahīn rakh-saktā.

I meet with nothing but *vexa-*
tion in this business, *is kām men (dikhat) ke, sirwā*
aur kuchh mujhe ḥāsil nahīn
hotā.

They make no distinction *(burā'ī) aur (bhalā'ī)-ke dar-*
between *vice* and *virtue*, *miyān wuh kuchh farq nahīn*
karte.

We should be *vigilant* in *ham ko burā'ī se parhez karne*
avoiding evil, *men (hoshyār) rahnā chāhiye.*

What is the name of this *is gā'on-kā nām kyā hai ?*
village ?

He cannot *vindicate* his con- *wuh apne chāl chalan-kī bābat*
duct, *('uzr) nahīn kar saktā.*

I must not *violate* the orders *sarkār-ke hukmon-kī mujhe*
of the Government, *(nā-farmānī) na karnā chā-*
hiye. [war] hai.

His temper is very *violent*, *wuh mizāj kā bahut (ghuṣṣa-*
Let us always maintain *vir-*
tuous conduct, *ham hamesha (nek)-chalan*
ikhṭiyār karen.

I am going to *visit* him, *main un-kī (mulākāt) ko jātā*
hūn.

She has a fine *voice*, *uski achchhi (āwāz) hai.*

Is the book in one or two *is kitāb-kī ek (jild) hai yā do ?*
volumes ?

He is now on a *voyage* to *ab wuh Madrās ko (tarī kī*
Madras, *rāh) jātā hai.*

W.

Please to give me a *wafer*, *mujh ko ek (wefar) dījiye.*
What *wages* do you receive? *tum kyā (ujrat) pāte ho ?*
Tell him to *wait* in this room, *us se kaho ki is kamare men*
(thahre).

- I have been *waiting* for you two hours,
 You must endeavour to *wake* early,
 Do you mean to *walk* or ride?
 The garden *wall* has fallen,
 I have *wandered* in all directions over the country,
 I *want* to see him,
 This is his *warehouse*,
 — The weather is now *warm*,
 This table is *warped*,
 This horse is *warranted* without blemish,
 — *Wash* your hands,
 Who is your *washerman*?
 Why do you *waste* your paper?
 I *watch* an opportunity of going there,
 Your *watch* goes remarkably well,
 These candles are of *wax*,
 Is this the *way* to Calcutta?
 I *wear* a suit of clean clothes every day,
 He *weaves* the kind of cloth we wear,
 He will return in a *week*,
 He *weeps* because of the death of his son,
 Has this sugar been *weighed*?
 What is the *weight* of this stone?
 You are *welcome*,
 Tell them to dig a *well*,
 I understand *well* what you say,
 This paper is very *wet*,
 I *whispered* that to him,
 I heard somebody *whistling*,
- maiñ tumhārī do ghanṭe se (rāh dekhtā hūn).*
tum zarūr tarke (uṭhne-kī) koshish kiyā karo.
tum (piyāda) chalnā chāhte ho yā sawār?
bāgh-kī (dīwār) gir-ṣarī.
maiñ ne mulk meiñ sab taraf (sair kī) hai.
maiñ use dekhnā (chāhtā hūn).
yih us-kā (gudām) hai.
ab mausim (garmī)-kā hai.
is meṣ meiñ (kham) ā-gayā.
(wa'da) kiyā gayā hai kī is ghore-ke kuchh̃ aib nahīn.
apne hāth (dho-lo).
tumhārā (dhobī) kaun hai?
tum apnā kāghaz̃ kyūñ (kharāb) karte ho?
maiñ wahāñ jane kā mauka' (dhūndhtā) hūn.
tumhārī (gharī) achchhī chaltī hai.
yih battiyāñ (mom)-kī haiṃ.
Kalkatte-kī yihī rāh hai?
maiñ har roz ṣāf kapṛoñ-kā ek jorā (pahintā hūn).
jis̃ tarah-kā ham kapṛā pahinte haiṃ, usī tarah-kā wuh (buntā) hai.
wuh ek (hafte) meiñ phir ā, egā.
wuh apne bete-ke marne-ke sabab (rotā) hai.
yih shakar (taulī) ga, ī hai?
yih patthar kitnā (bhārī) hai?
tumhārā anā (sir ānkhoṃ par).
un se kaho ek (ku, ā) khodēn.
jo tum kahte ho so maiñ (khūb) samajhtā hūn.
yih kāghaz̃ bahut (gīlā) hai.
maiñ ne wuh bāt āhista us-ke kān meiñ (kahī).
kisī shakhṣ̃ ko maiñ ne (sīṭī bajāte) sunā.

You are welcome to the whole,	tum chāho to (sab) lo.
I want some cloth wider than this,	main̄ thoyā kapṛā is se ('arīz) chāhtā hūn.
He died leaving a wife and six children,	wuh ek (bībī) aur chha laṛke chhorke mar-gayā.
The bird flew out at the window,	chiriyā (khirki)-kī rāh se uṛ-gaī.
I like the winter season,	mujhe (jāre-kā mausim) pasand hai.
She possesses much wisdom,	us-ko 'aḳl (bahut) hai ?
They only are wise who fear God,	('aḳlmand) faḳaṭ wuh hain̄ jo khudā se darte hain̄.
What is your wish?	tumhārī (khwāhish) kyā hai ?
They wish to remain here,	wuh yahān rāhnā (chāhte) hain̄.
Has he any witnesses?	unke ko,ī (gawāh) hain̄ ?
Nobody can evince wonder at this,	ko,ī ādmī is se (ta'ajjub nahīn kar saktā).
She works to support herself and family,	wuh (miḥnat kartī hai) kī apne ta,īn̄ aur apne bāl bachchoṅ ko pāle.
This world was created by the power of God,	yih (dunyā) khudā-kī ḡudrat se paidā hū,ī.
We worship one God only,	ham faḳaṭ ek khudā-kī ('ibādat) karte hain̄.
I am not worthy of so much kindness,	main̄ itnī mihrbānī-ke (lā,ik) nahīn.
Venom was extracted from the wound,	(zakḥm) se zahar nikālā gayā.
Some of our sepoys were wounded,	hamāre ba'ze sipāhī (zakḥmī) hūḡ.
That ship was wrecked,	wuh jahāz (tabāh hū,ā).
Wring the water from the cloth,	kapre-kā pānī (nichor)-ḡālo.
Let me see if I can write as well as you,	dekhūn, kī main̄ tumhār-mānind achchhā (likh)-sai ktā kūn yā nahīn.
You have bought the wrong kind of seed,	tum ne (aur hī) ḡism-kā bīj mol-liyā hai.

Y.

This stick is a yard long,	yih lakṛī ek (gaz) lambī hai.
He is ten years old,	wuh dās (baras)-kā hai.

— That appears *yellow*,
 — Yesterday it rained much,
 She is quite *young*,
 In the season of *youth*,

wuh (*pīlā*) *ma'lūm hotā hai.*
 (*kal*) *pānī bahut barsā.*
wuh nau-(*javān*) *hai.*
 (*javānī*)-*ke aiyām men.*

Z.

He showed great *zeal*,
 They are very *zealous*,
 The breath of the *zephyr* feels
 pleasant to us,

usne barā (*tapāk*) *zāhir kiyā.*
wuh barē (*sargarm*) *haiñ.*
 (*bād i šabā*) *ham ko khwush ātī*
hai.



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